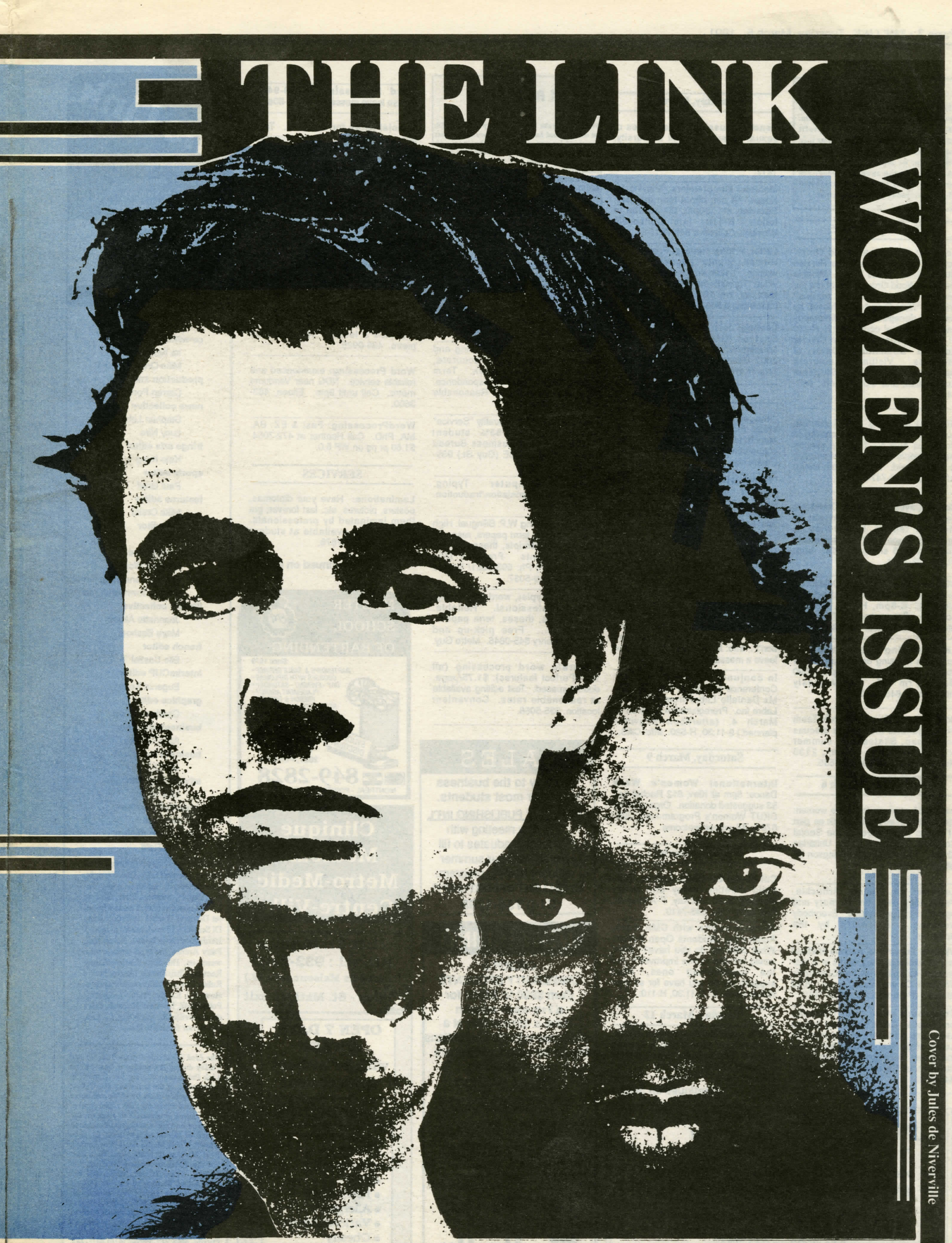
THE LINK

WOMEN'S ISSUE



Cover by Jules de Niverville

Concordia University Montreal, Quebec Volume 11, Issue 36 March 5, 1991

AGENDA

The Agenda is a FREE service to publicize Concordia-ralated events. Space priority is given to non-profit and student groups. Drop off your info at our office in room 649 in the Hall Building, or mail it in, indicating AGENDA on the envelope. Deadlines are 5 pm Friday for Tuesday's issue and 5 pm Wednesday for Friday's paper.

Tuesday, March 5

Lecture: "The 'New World Order' from Central America to the Persian Gulf" by Prof. James Petras. What is the "New World Order?" What are the parallels between these two regions? Will this "New Order" be achieved by war and deception or by diplomacy and international consensus? H-110 at 5pm. Sponsored by the Central America Committee, Dean of Students, Visiting Lecturers Committee, Arab Students Association, and CUSA. Info: 848-7410.

General Meeting A Canadian Author Mordechai Richler s coming to Concordia April 5 - This is a general organizational meeting for all wanting to get involved. H-645 @6pm sharp! Info: CUSA 848-7474.

Con U. Daycare Meeting: Downtown daycare is currently run out of Masonic Temple, is $300/mo. & limited in space. Let's do something about this! 5 sharp, H-645. Info: CUSA 848-7474.

GST Seminar: Mr. André Delauriers, will speak on the GST and set you straight. 6-8pm, H-767, Faculty Lounge. Presented by The CGA Students' Committee. Info: 848-2855.

Letter writing meeting and presentation focusing on Human Rights abuses against women. 5pm, 2090 Mackay, rm 105. Info: Amnesty International 848-7410.

Homeless Action Research Team Chart: general meeting to discuss youth map, Skateathon, summer project proposal. 6:30pm, 2130 MacKay. Info: QPIRG 848-7585.

Wednesday, March 6

Issues of concern to Native women: Alanis Obomsawin will speak as part of series sponsored by the Social Concerns Committee at the Unitarian Church of Montréal, 3415 Simpson St. (at Sherbrooke).

Lecture: Dr. Tannis Arbuckle, Psychology dept. on "Memory and Ageing". 2:30pm, H1070. Everybody welcome. Presented by the Sparklers.

Victoria Edgar and Andrea Helfield will be exhibiting their works in a two-woman exhibition at the Concordia Women's Centre starting today. 2020 MacKay (P-Annex). Info: 848-7431.

Consultants of Mary Kay Cosmetics on campus. Come by for any info on skin care and career opportunity. Lobby of the Hall building, today and tomorrow, 10am-6pm. Sponsored by the Iranian Students' Association, 848-3537.

Thursday, March 7

Panel discussion: Legal issues of sexual assault. McGill University, Stewart Biology building, 1205 Dr. Penfield, rm S1-4 at 6pm. Info: 284-1212.

Montréal film premiere: "Playing for Keeps" A film about teen mothers. Showing at 7:30pm, discussion to follow. H-110. Info: Concordia Women's Collective 848-7411.

Letter writing meeting: Focusing on Human Rights abuses against women. Letter writing campaign and video "Through the Wire." 6pm, 2090 Mackay, rm 105. Info: Amnesty International 848-7410.

Lecture: John McGraw, Philosophy Dept. on "God and the Problem of Loneliness." 4pm, Lonergan College, 7302 Sherbrooke St. W., crn West Broadway. Info: 848-2280.

Friday, March 8

"Images for a Peaceful Planet" 7 short films about peace. 7pm, Mugshots. Presented by the Global cooperation Network, Central America Committee. Info: 848-7585.

"Rebel with a Cause" Feminist comedy and music benefit for an AIDS hospice for women and children. At Reggie's Pub, 8:30pm. Info: 843-5612. $6 admission.

International Women Students meeting. 3-5pm at the Women's Centre, 2020 MacKay, downstairs. Info: 848-7431.

Bi-the-Way: Bisexual women's discussion group meets every Friday. All women welcome. This meeting, the discussion topic will be "Coming out bi: who you tell and who you don't". Info: Mon-Thurs 848-7431 and leave a message.

In conjunction with CMA week: Conference on Career Planning with Ms Danielle Labre from Brochu et Labre Inc. Preregistration required by March 4. (afternoon activities planned.) 9-11:30, H-520. Info: CAS.

Saturday, March 9

International Women's Week Dance: 8pm at Kiev, 812 Rachel est. $3 suggested donation. Organized by CKUT Women's Programming, 398-6787. All women welcome.

Monday, March 11

Concordia Students Against Apartheid meeting today and every Monday: 2020 MacKay, P-Annex rm 203, 4pm. Info: 848-7410.

In conjunction with CMA week: Accounting Students Open Forum. What critiques do you have? What would you like to see improved? For the experienced ones, what suggestions do you have for survival techniques? 9:30-11:30, H-110.

Tuesday, March 12

CUPA would like to announce that Dr. Gold will be presenting a speech entitled "Successfully Growing Old." 4:15pm in H-435.

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CLASSIFIED ADS

We do NOT take classifieds by phone. RATES: 20 cents a word for Concordia students, 25 cents per word for non-students and business ads. Deadlines are 5 pm Friday for Tuesday's issue, and 5 pm Wednesday for Friday's issue. Come to room 649 in the Hall Building, to fill out one of our painless forms. HOURS: Mon-Fri. 10-5; Ads MUST be accompanied by payment, or they will not run.

TYPING SERVICES

Success to all students!! Student papers, theses, resumés, etc. 21 years experience in both languages. Rapid service 7 days a week. Work done on IBM. $1.75/double spaced. Peel/Sherbrooke 2 streets away. Call Paulette Vigneault or Roxanne, 288-0016 or 288-9638.

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SERVICES

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the Link

Concordia University
Montreal, Quebec
Volume 11, Number 36
Tuesday, March 5, 1991

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The Link is published every Tuesday and Friday during the academic year by the Link Publication Society Inc. Content is independent of the university and CUSA. Editorial policy is set by an elected board as provided for in *the Link's* constitution. Any student is welcome to work on *the Link* and become a voting staff member. Board of Directors 1990/91: Eleanor Brown, Heidi Modro, Phil Moscovitch, Janet Mrenica, Charlene Nero, Tisca Pratt and Lise Rebec; non-voting members: Ron Charles, Alice O'Brien, Ita Kendall and Mike Orsini. **Mailing address is: 1455 de Maisonneuve Blvd. W., Montreal, Quebec, H3G 1M8.** For national advertising *the Link* belongs to Campus Plus (Canadian University Press Media Services Ltd.), 124 Merton St., Toronto, Ontario, M4S 2Z2. Phone: (416) 481-7283. Typesetting by *the Link*. Printing by Inter-Hauf Developments. ***The Link* is a member of Canadian University Press and the Ontario Community Newspaper Association.**

PHOTO BY TAL PALEY

Women yelling out against McGill University student Patrick Booth's acquittal in front of his Phi Delta Theta frat house on Milton St..

Protesters denounce frat member's rape acquittal

by Laurel Stevens

The boys partying at McGill's Phi Delta Theta fraternity house last Friday night got a surprise when an angry crowd of about 150 women and men shouting anti-rape slogans appeared outside.

The noisy demonstration was organized by the McGill Women's Union and the Concordia Women's Collective in protest of Friday's acquittal of frat member Patrick Booth on charges of sexual assault.

"We won't be silenced by your violence," chanted the crowd, blowing emergency whistles and waving placards reading "No Means No" and "Cut it Out or Cut it Off."

Several frat members stood outside, arms crossed defiantly, to block the frat house's entrance where their party continued unabated.

During the two-hour demonstration, which broke up after police arrived, crowd members tossed eggs at both the frat house and some of its members standing outside.

The charges were brought against Booth by a McGill student who claimed he sexually assaulted her at a frat party last January 21, while she was drunk.

Quebec Court Judge Luc Trudel acquitted Booth due to lack of evidence. He said his decision was basedon discrepancies in the woman's testimony, her drunkenness on the night in question, and the good character references given the accused in court. Several of Booth's frat

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CUSA directors want to oust three Judicial Board members

by Franco D'Orazio

CUSA's Board of Directors voted last Friday to get rid of three members of the Judicial Board, the student government's adjudicating arm.

A motion passed by the directors charged Michael Anthony,Alan Levinsky and Kerry Schacter with "acting improperly."

At the meeting, Schwalb said the directors wanted to oust the Judicial Board members because they have been giving CUSA co-president Stuart Letovsky special treatment by rendering decisions on his complaints soon after they were filed.

"They've done very political decision making, and that has been illustrated ad nauseum with their insufficient action when it came to clubs coming to them for decisions and (director) Thomas Dowd coming to them with some questions on the constitution," Schwalb said. "They ruled not to rule on it."

Schwalb added that unlike Letovsky, the Board never gave Dowd an almost immediate written response to complaints that were filed.

Dowd, CASA's v.p. Finance, confirmed he did not get any written responses to some questions he asked last semester.

"That's because we have not ruled on it," said Schacter, the Judicial Board chairperson, adding that Dowd's questions have to be lawyered before the Board can make a decision.

Schacter also said the directors' decision last Friday is illegal because it violates the proper procedure to remove anyone from office.

Article 18 of CUSA's constitution reads that a petition stating the grounds for removal from office, along with either the signatures of 100 students or eight directors must be submitted to the CUSA Board of Directors chairperson before the removal process starts.

Angie Pacheco, the interim chairperson, said no such petition was ever handed to her.

But the constitutional article was rewritten by the directors at a board meeting last Nov. 16, just before they voted behind closed doors and by secret ballot to impeach Letovsky. The new procedure calls for a simple majority vote of the directors.

"I think (the Judicial Board members) have been obstructionists," said Eleanor Brown, one of the directors who voted for the motion to look into the practices of the three Judicial Board members.

Brown added that the problem stems from the fact that all disputes within CUSA are only decided by the Judicial Board.

Article 18 also states that the the Judicial Board "shall hear and weigh the evidence...." But the directors' decision also replaces the Judicial Board with a tribunal of three CUSA board directors to hear the evidence against the three Judicial Board members instead. The three directors are Esmeralda Florio, Jarno Makkonen and CUSA co-president-elect Charlene Nero.

Clubs may be stripped of erotic commercial signs

by Peter Matz

Strip-club owners are prepared to stall the proposed city bylaw that would force them to clean up their commercial signs in court and keep it there for years.

"These signs have been up for years, and we have to pay taxes every year to keep them up," said Johnny Battista, president of the newly-formed l'Association des Cabarets de Montreal. "We're in a business, and to stay that way we have to challenge the law."

Yves Agnier, director of both Le Bijou and L'Amour erotic cinemas, said the bylaw won't change his way of doing business.

"Business people always find a way to get around the law anyway, whether it's fiscal or even the GST (goods and services tax)," Agnier said.

Battista said the association is willing to compromise even though the city never consulted them about the bylaw.

"We understand when a couple and their child are walking down Ste. Catherine St. it's no good," he said. "So, tell us what you want. Be specific."

A spokesperson for Léa Cousineau, the chair of the city's executive committee, said the city wants to prevent streets like Ste. Catherine St. from becoming red-light districts.

"The city recognizes the legitimacy of these clubs, but the bylaw is needed as the erotic signs are an offense to citizens," said Daniel Bussière.

Montreal Mayor Jean Doré's administration has come under fire from parents, women and merchant groups to get club owners to tone down their signs.

Bussière is confident the bylaw will stand up in court.

"If the courts did throw it out, we would still continue to limit clubs with new bylaws," he said. "We want to restrict the number of clubs in different zones, and to make sure they don't exist near schools."

But Agnier said the bylaw won't stand up in court because businesses can challenge its definition of "erotic establishment."

Danette Steele, the Concordia Women's Centre coordinator, agrees with the law, but said it won't solve some bigger problems.

"It's not a young woman's life goal to become a stripper," Steele

continued on page 8

by Denise Babin

Establishments that fall under the "erotic" category must meet certain criteria, according to the city's proposed bylaw to regulate the pornography industry.

To be deemed erotic, a business must offer services and products that "excite or tend to excite the sexual instinct by showing all or part of the human body in a position such as attention is drawn towards women's breasts, the pubic area, genitals or buttocks."

Such establishments would not be permitted to "expose or maintain within such an establishment or in a place visible from outside such an establishment an image that represents the human body."

City sign permits would be subject to approval according tothe by-law's requirements.

Merchants that don't respect these and other directives within 90 days of the regulation's adoption will face fines of up to $600. Repeat offenders face fines of up to $2000.

The proposed bylaw is available at Access Montreal's City Hall offices.

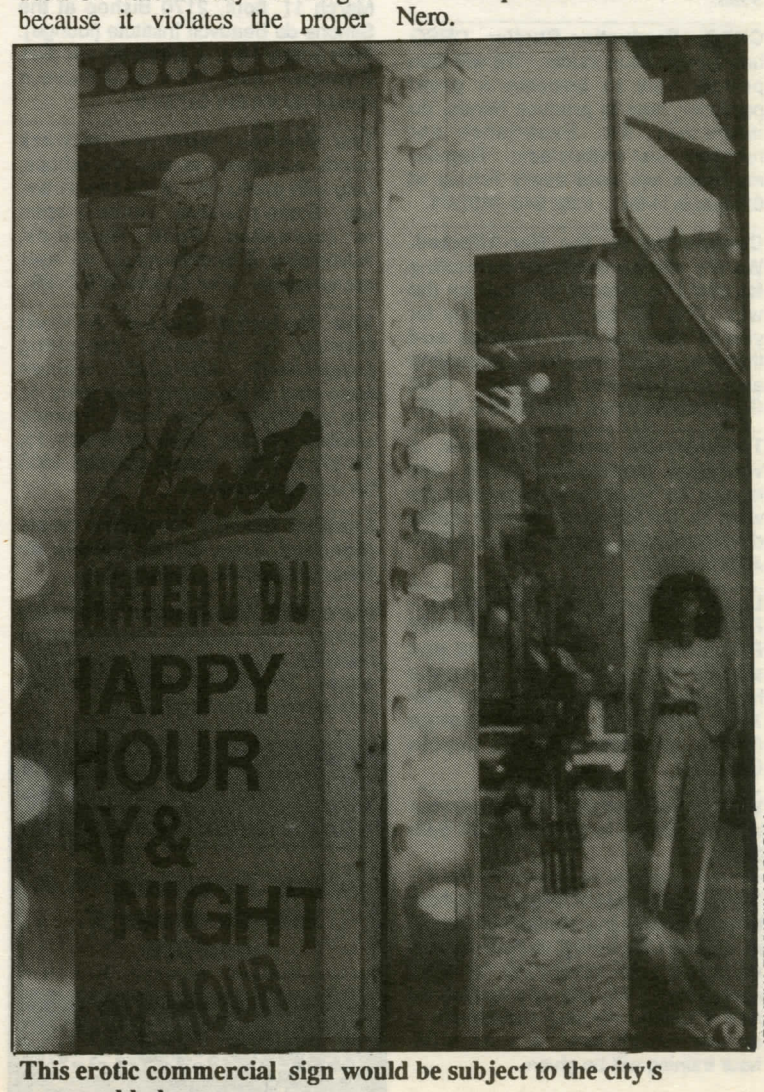

PHOTO BY MICHAEL THIBAULT

This erotic commercial sign would be subject to the city's proposed bylaw.

Agenda continued from page 2

Attention International Students! Job Search Workshop. Since International Students may obtain employment in a programme-related job for 12 months after graduation, a three-session workshop has been designed to help students identify their skills for employment. 1:30-4:30pm, at Guidance Services, rm H-440. $3 fee payable at the International Student office, 2135 MacKay, rm 302. Info: 848-3515.

GENERAL

Psychology t-shirts and shorts (boxers) are available, but if you wait too long none will be left. So drop by the P-Annex, rm 205 or see André at the Loyola Psych. Dept.

Prison Visit Program is a Chaplaincy supervised program of dialogue with a a group of inmates at Bordeaux Detention Center. Programs run to March 26 (Tuesdays). Call Peter 848-3586 or Matti 848-3590.

Art exhibition: Regan O'Conner: Allegories. At the Concordia Art Gallery - display cases. Mon-Fri 10am-8pm, Sat 10am-5pm. Info: 848-4750. Until March 30th.

"Radio Waves." Concordia Journalism students on Radio McGill, CKUT-FM every Thursday about 5:10pm. Current Affairs Radio Course presents radio by students, for students.

A group of students are presently lobbying the provincial government to raise the driving age from 16 to 18yrs old. If interested in participating call John at 481-7386.

The Concordia Accounting Society is pleased to provide the document "University Guide to Accountancy," available free of charge at the Society offices in GM-211-12.

The Notre-Dame-de-Grace Black Community Association needs you to help with the children in our community with after-school tutorials. Please call the NDGBCSA at 481-3598.

CRSG - Production Studio: CRSG has a production studio. We will train people how to become a great producer, how to produce bands, do interviews, etc. Experience not required, just enthusiasm. Regular meetings are held every Friday at 6:30pm in H-647. Info: 848-7402/01.

Counselling for the War-Affected. We are offering individual counselling for students directly affected by the war. This will be an opportunity for you to express your feelings and thoughts about war, in an accepting and confidential context. Call Guidance Services, 848-3545 & 3555.

Traducteurs sans frontiers, a volunteer translation group, are looking for students in translation for work on the topics of: human rights, development of peace. Contact 737-4682 Antonio.

Legal Information Service - Problems with your landlord? Problems with that contract you signed? Immigration Dept. giving you headaches? We can help! Info: 848-7482, 9am-5pm, Monday through Friday, at room CC326, Loyola Campus.

Writing assistance can improve your writing. Come to H-440 or call 848-3555

Tel-Aide, Montréal's foremost 24-hour telephone listening service for people in distress is trying to find former volunteers to celebrate its 20th anniversary. We are also looking for new English-speaking volunteers to answer the phones. A special 24-hour training will be given.

The Travel Resource Club holds general meetings every Monday at 5pm, 2009 Bishop St. (crn. de Maisonneuve). All members must attend. Info: 847-0810.

Rent-a-Hand is a service sponsored by the NDG Senior Citizens' Council which gives assistance to seniors living in NDG and Montréal West. Looking for workers to participate, doing odd jobs. Info: 487-1311.

Twenty something and interested in volunteer work? Shalom Line, a confidential, anonymous listening service, will be accepting new volunteers into their training program which starts in February. Care to listen to those who need to talk? Then please call Suzanne Herscovitch at 735-3541, ext. 3380.

The Lesbian and Gay Friends of Concordia have open discussions over coffee every Friday. These social occassions occur after the regular business meetings and are open to all members of the university community and beyond. Drop by the office at 2020 MacKay (P-Annex) around 4:30pm any Friday. Info: 848-7414.

What is really going on in Central America? Over 1/4 million people killed over the last ten years. Concordia Central America Committee has meetings every second Fri at 5pm. All are welcome. Call 848-7410 for more info.

WOMEN'S LISTINGS

Sexually harassed? If you feel you have been discriminated against because you are a woma.n, contact the Concordia Women's Collective, who is documenting incidents of sexual harassment & sexism on campus. Contact us at 848-7411 or c/o CUSA 1455 de Maisonneuve W., Montréal, Québec, H3G 1M8.

Bi-The-Way: Bisexual Women's discussion group now meets every Friday. All women welcome. Info: Monday-Thursday at 848-7431. Resource information available at the Concordia Women's Centre during office hours at 2020 Mackay.

"Mediterranean Dykes" All lesbians and women welcome. Come celebrate Mediterranean culture. March 11, 8pm, 2170 Bishop at the Simone de Beauvoir Institute (lounge). Presented by the Lesbian Studies Coalition, 848-7474 (and leave a message! It's the CUSA #).

The Montréal Women's Network needs volunteers to plan workshops, help with production of the newsletter, etc. Some positions currently open in: Journalism, Public Relations, Advertising, & Bookkeeping. All ages are welcome. Info: Sandra 270-0499.

The Montréal Sexual Assault Centre is currently recruiting concerned, bilingual women interested in becoming volunteers on the telephone crisis line. Training session will take place on March 15, 16 17, and 23. Please call 934-4505 for more information.

Lesbian Studies Coalition meets Mondays, 8pm, at the Simone de Beauvoir Institute , 2170 Bishop.

Narcotics Anonymous: Women's Group: For women recovering or wanting to recover from substance abuse. Thursdays, 7:30pm. For more info please call 939-3092.

PSYCHOLOGIST

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Classifieds continued from page 2

Exchange English for French, Spanish, etc. La Langathèque Linguistic Exchange Network 597-0680.

Electrolysis: remove unwanted hair 529-4151.

The Sexual Harassment Officer can provide you with support, guidance, and information on any matter to do with sexual harassment. All inquiries completely confidential. Call Sally Spilhaus at 848-4857, or drop in at S-K 110, 2150 Bishop.

ASTROLOGY Computer Service. Nice print-outs of your natal chart, solar chart, progressions: $2/$3 each. Natal chart with 20-page interpretation: $20 Relationship 2analysis: $25 Numerology: $10 & more. Classes in February. Call 844-6267.

A most excellent translator available for small freelance jobs. Trust me, I do this for a living. Eight cents a word. Kim Kilpatrick 768-3857. Leave message.

HELP WANTED

The Hypnosis Laboratory of Concordia University is looking for participants for studies involving memory, imagery, and hypnosis. Those interested should contact the lab, Tues. 2-4 pm or Thurs. 2-4 pm at 848-2213. Volunteers will be paid for participation.

Caregiver req'd for disabled boy, 5 yrs., 20 hrs/wk, start May 1. Live-in plus stipend. Loyola area. References. 484-7676.

Managers wanted for M.L.M. opportunity. For more information call Michael @ 483-1359.

Piano teacher required. Part-time, bilingual. 363-6771, 626-8194.

50 companies need homeworkers immediately. for names and addresses, please send $4.95 to: C.C. Publications, P.O. Box 25, Station H, Montréal, Québec, H3G 2K5.

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Old Montréal Condo for summer rent. May 1st - Sept. 1st. Fully furnished. Serious inquiries only. Mark 289-1915. Professors welcome.

Fully furnished apartment to share for two to four months. Call 343-4415.

Large 41/2 (rue de la Montagne) to sublet May 1st-Sept 1st. For more info: Linda at 284-6393.

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FOR SALE

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For Sale: Atari 1040 computer (keyboard, mouse, disks, manuals), only $395. (like new); JVC video recorder (used, no remote, excellent condition), $175. Casio mini-TV, colour, 3", $295. 937-2054.

Ski boots, men's. Must sell. Mark 483-4102.

GENERAL

You have the Bible. More sacred scripture does exist. Call for a free book, 731-0612.

John 10:16 Who were these other sheep whom christ visited? Did ancient prophets write of His visit to them? For more information and a free book, call 731-0612.

IBM Wordperfect workshops. Every Sunday, 1:30-4:30pm. Loyola Campus. $10, includes manual and disc. Advance registration required at AD 121 (Jane) or M 201 (Jennifer). Starting March 10, also March 17 & 24.

PERSONALS

Castrate P. Boothe!

LOST & FOUND

LOST: HP-485X calculator on Tues., Jan. 29 in H-920 or on 6th floor. Call Dan at 692-3749 anytime.

LOST! Two silver rings. If found, please call 483-5344. Reward offered.

Broach found in rm H-962. Leaf shaped, silver coloured. Left at Hall security desk.

Found: Poetry in a Spanish class. Will be at the security desk.

Lost 16mm film! Did Bellevue-Pathé splice my film with yours? Darren the film student is now on my workprint but I need mine back! Any info, call Larissa 522-5164.

LOST: fur mitten in the Hall Building, 4th/5th floor on Jan. 10. Please call Evelyn at 637-0634 (work) or hand it in to Security. Sizeable reward!

Found: A Lorus Sports watch outside the Link office, Friday, Feb. 15th. Call Franco at 848-7405 or drop by H-649.

I found a wrist watch on Saturday at 11pm in the the men's washroom near the sub basement rm 0013. The wrist watch is at present with security, so go identify it and pick it up.

Hi, it's Jack, and I'm back. Just wanted to remind you of the funky-cool people down here at *the Link*, who, despite all the rumours you've heard, enjoy seeing some new faces and meeting some new people, soooooo...

Come to our snazzy, way-cool meetings, **Friday's** at **4p.m.**, in room **H-649**!

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Women break through the male job-barriers

by Stephen Lebovits

TNT is helping women blast their way into the workforce.

Travail Non-Traditionnel Inc. (TNT) is one of two Montreal organizations helping women get jobs in male-dominated fields.

TNT, founded in March of 1982 and funded by the Canadian Employment and Immigration Ministry, helps women break into such fields as electronics and mechanics, freeing them from conventional 'employment ghettos.'

"TNT gives women access to non-traditional jobs and makes them more employable," said Monique Pagé, director of TNT's promotional and developmental services. TNT defines a non-traditional job as one where men hold two-thirds of the positions.

For the second consecutive year, women involved in the TNT program earned a higher annual income than Quebec men, a difference of more than $3,300 a year, according to TNT's 1989-90 annual report.

To date 607 women have gone through the program, of which 53 per cent are now working in male-dominated fields, while 11 per cent are back in traditional jobs.

To help women break those job barriers, TNT offers two distinct programs: a seven week group orientation course allowing women to explore 30 different careers, and a job search program.

"We don't want to just demystify the use of tools, but rather permit women to discover their capabilities so they are better equipped to choose a particular field," said Pagé. Most women who enter their program choose fields demanding minimal secondary education, such as soldering and mechanics, she added.

However, another similar group said getting women into these positions is not enough, and defining the term 'non-traditional' is problematic.

"Those kinds of distictions exist based on arbitrary criteria Very often they have nothing to do with the capabilities of the persons whether they're women or men, to do the work, and those are the barriers we are trying to eliminate," said Liza Novak spokesperson for Action Travail des Femmes (ATF).

ATF, a private organization founded in 1976, was cast into the spotlight in 1984 when it battled the Canadian National Railway on systemic discrimination charges, and won.

"(That) case led to the first affirmative-action program in the country with a hiring quota of 25 per cent for women in the blue collar sector," said Novak.

Novak added that because of the good, full-time salaries, job security, unionization and pensions, ATF's four full-time employees and large volunteer staff tend to gear women towards traditional blue-collar jobs.

Unions, individual donations and Centraide, Montreal's biggest aid agency, fund ATF's $80,000 annual budget. Prior to 1977, the federal Employment and Immigration Ministry was funding ATF, but that was cut off after the non-profit group criticized immigration policies.

The organization invites women to one day information sessions where they learn about the various non-traditional employment opportunities that exist.

continued on page 10

Filipino domestics are working, living in fear

by Shuyee Lee

Women and ethnic minorities are the last to get mass media exposure and employment equity.

Montreal film and video producer Marie Boti is working to give a voice to at least one group of ethnic women in both these areas.

Boti will be documenting the plight of Filipino women domestics in Canada in a half-hour documentary slated for completion at the end of March. She is making the video along with Florita Bautista, a former domestic worker and now a co-ordinator for Toronto's Filipino organizations.

Boti, who co-founded the Montreal-based Productions Multi-Monde, a non-profit film/video production and distribution firm, documents the plight of Filipino women who fled from their politically and economically unstable country to seek a better life in Canada.

Half of the roughly 9,000 domestics brought in to Canada under the Foreign Domestic Workers Program are Filipino women, aged 25 to 35, Boti said.

Boti added that most of these women have university degrees and held professional jobs in the Philippines to support their families.

But these women often encounter many hardships and obstacles, including culture shock and loneliness, when adjusting to life here and striving for permanent immigrant status. They can only apply for this status after two years in Canada.

"That can stretch out with immigration review policies and red tape," said Boti, who spoke to Filipino domestics in Montreal, Toronto, Ottawa, and Vancouver for her film.

Boti hopes her video can promote change in a system that deprives domestics of their independence, compensation benefits, and overtime pay. This system also locks workers into low-paying menial work, which includes childcare, housecleaning, laundry, and cooking.

"The only benefits they get are perhaps a day off," Boti said. "Even then, some employers take them for granted, because the workers may not know any better. Some say, 'since you're home, could you keep an eye on the kids while we go out for a while?'"

Domestics are restricted to living and working in their employers' home, unable to seek other work to supplement their meager incomes.

Boti said the average worker received about $200 for roughly 50 hours of work a week, not including overtime. Deducting up to about $40 for room and board, she said that leaves around $160 for personal expenses, most of which is sent to families back home.

She said most domestics keep mum if their employers abuse them because they fear deportation or jeopardizing their chances for permanent status.

Even when questioning these women, Boti said it's difficult to tell if they are telling the truth when they say they are treated fairly.

Social worker Thelma Di Jesus said this stems from Filipino mannerisms and culture.

"Filipinos don't complain much, and they are perseverant, optimistic people who are volatile to kindness," said Di Jesus, who wrote her Master's thesis in social work at McGill University about Filipino domestics in Montreal.

"They act out of loyalty and devotion to their employers who can help them get permanent status and better jobs."

Di Jesus said it is difficult to develop legislative policies for domestics because, unlike factory workers, they are not represented by unions and the private nature of their work prevents close monitoring of working conditions.

Boti has worked on other videos about the life and work of Filipinos. Along with Multi-Monde's co-founder Malcolm Guy, she directed *Balikbayan: Return to Manila*, a film about two Filipino couples living in Canada who decide to return to live in President Corazon Aquino's Philippines.

Incest victim on long, painful road to recovery

by Satwant Kaur

Post-traumatic stress. It's something Vietnam war veterans experience.

Cindy P. is experiencing it, but she's never served in a war. She has spent most of her life fighting another battle: Cindy is a victim of incest.

"My self-esteem was taken away from me, my confidence, and my ability to function as a whole human being," she says. "My father stepped on those boundaries."

The youngest in a family of four, Cindy came to Montreal from Italy when she was seven.

Much of what Cindy remembers are only flashes of memory. She has blocked out the rest.

"My first vivid memory was when I was eight," she recalls. "We were putting away coats and my father kissed me in a sexual way. I didn't know it was sexual at the time. All I knew was that my father loved me."

A 1984 study by the Canadian Sexual Offense Against Children group showed that one out of six women is an incest survivor.

But Lee Hardiman, director of the Montreal based Centre for Incest Healing, says those numbers are low.

"Most women are not talking about it either because they are ashamed or feel somehow responsible," she says.

Hardiman said many children who are abused are often threatened into keeping the secret. Many are afraid that the family will break up if anyone finds out.

"I always thought the incest was my fault, that it was because I was being bad or something," Cindy said. "I thought if I told anyone something bad would happen."

When Cindy began to rebel at 17, her father sent her to Italy to "learn how to respect" her elders. She told her aunts and grandmother, whom she was living with, but they refused to believe her.

"Nobody really wants to know. Nobody can accept that this can happen," she says. "Even if they did believe me, I think it was too sensitive to do anything about it. They didn't want to get involved."

When Cindy left home at 22, the incest stopped and she finally decided to tell her mother. Her father denied it. Her mother reacted with disbelief. "Why tell me now?" her mother told her.

"I always fantasized the day I would tell my mother and she would scoop me away and save me," she says. "That she would hug me and hold me and say it was not my fault."

Her mother still doesn't support her, but Cindy has now found some comfort and understanding in her husband of two years.

When John P. first met Cindy he found her unusually quiet and afraid of men. "She seemed to be saying sorry every second word in her mouth and didn't talk much about her past, her family," he says.

Cindy told John about the incest during their first sexual encounter. "My initial reaction was disbelief, shock, I always thought that it happened to somebody else," he says.

With the help of her therapist, Cindy is putting the pieces of her life together.

"I always thought he would come and apologize and tell me it was not my fault," she says. "When he died two years ago and he didn't, I went totally berserk."

For a long time after his death, Cindy couldn't look at a picture of her father without wanting to tear it to pieces.

"I tore them out of anger. I felt he took away something that I could never get back," she says. "He died without apologizing to me, without anything and I am angry at that."

"The little girl in me loves him and always yearns for that father/daughter relationship. If he came back right now, I think I would cry. I have a lot of pain inside. I don't know if I will have the courage to ask him why he never talked to me."

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APPEARING AT PARC PLACE:
McGill Jazz Orchestra

'lesbians 'n gays 'n loans 'n bursaries'

Being in the wrong relationship could cost you funding

by Heidi Modro

MONTREAL (CUP)— During her first year at Concordia, Michelle soon found out that the student aid system doesn't treat lesbian and gay couples like everyone else.

When Michelle's sister married, her husband was automatically entitled to loans and bursaries for his education. But Michelle, who wanted to apply, was ineligible because her partner was a woman. At one time, she even considered marrying a gay man in a similar predicament in order to qualify.

"It's really unfair and discriminatory," Michelle said. "My brother-in-law got to marry the person he loved and get a huge bursary out of it, but I couldn't because the government doesn't recognize two women marrying."

Although the 1977 Quebec Charter of Human Rights and Freedoms outlaws discrimination on the basis of sexual orientation, the province still denies gay and lesbian couples the financial aid straight couples enjoy.

The Charter protects lesbian and gay rights in areas such as housing, employment, transportation and health care, but pension plans, retirement plans, and insurance plans remain off limits.

"The rights that are established in the Charter and don't necessarily translate into everday laws," said Claudine Dionne, a spokesperson for the Quebec Human Rights Commission. "We are very much behind in many areas when it comes to recognizing fundamental human rights."

Dionne said the government may find it inconvenient to recognize the rights of same-sex partners in some cases.

"It would require whole change in attitude on the part of the government which would cost a lot in terms of time, money and energy," she said. "It's not only lesbians and gays who fall between the cracks on certains issues. You also have disabled people, the elderly, single mothers and others who are not fully protected."

A Quebec student only becomes eligible for an average $5,200 university loan and bursary if she is either returning to school after two years in the workforce, has completed 90 credits of university studies, has a child or is married.

Many lesbian and gay couples would probably want to apply as married spouses and be entitled to loans and bursaries, said Carolyn Gammon, a member of Concordia's Lesbian Studies Coalition. But since the Quebec government doesn't recognize same-sex marriages, that's impossible.

"Ideally, a student should be eligible for loans and bursaries without having to get married or have 90 credits," Gammon said. "But if there's no way the government is going to change the criteria, then lesbian and gay couples should be recognized just as straight couples are."

Roger Côté from Concordia's financial aid office said eligibility requirements for student aid do not reflect the needs of the student population.

Both common law couples andr same-sex couples who want to marry are not eligible for loans and bursaries.

"The problem is more of a social one than a legal one," Côté said. "The laws recognizing the rights of same-sex couples will probably change once social attitudes change and society begins to accept the idea of same-sex marriages."

But Gammon said it should not be up to lesbian and gay activists to picket the Education Department to have their rights recognized.

"The basic right in Charter is already established. I don't think it's unreasonable to expect the government to take the leadership in applying the principle to the civil code," she said.

No one has formally approached the Education Department to be recognized as same-sex married partners, said Pierre Villeneuve, a spokesperson for Le Ministère de L'Enseignement Supérieur et de la Science.

Villeneuve said the Loans and Bursaries Act does not explicitly forbid same-sex partners from applying under the married status clause. But, he added, the education department is powerless to grant lesbian and gay couples loans and bursaries.

"Any students who comes forth with a marriage certificate will be recognized as a married couple," Villeneuve said."But until the laws specifying who can and who can't get married, there's really nothing we can do."

Native women go unnoticed

by Matthew Lawrence

WINNIPEG (CUP)—Although native women support constitutional change, they are more concerned about child welfare, housing and food, says Doris Young, a teacher at the University of Manitoba.

"It's us that are most affected by housing problems because our children really suffer whereas men tend to overlook those things even though they know they are important," said Young, adding that "land claims are important but for us the more basic things are taking care of children's needs in terms of child welfare and the alcohol that's in our families."

A majority of native households are low-income and are headed by single native women, according to Young.

"Children are growing up needy, not living in good housing conditions, probably never having much to eat so that has an impact (and) they don't grow up feeling very strong about themselves."

Audreen Hourie, provincial education coordinator for the Manitoba Metis Federation, said native men are supportive, but detached from the "grassroots" problems.

"When you get down to the front-line trenches on issues like food, housing, education and raising a family you're going to find women. Men don't have the on-the-ground experience and that's a problem. They're talking about it but with no experience," Hourie said.

Young agreed, saying equality within native society has been eroded as a result of European influence. "In our societies it used to be that men and women had equal power but in different ways. The power was distributed evenly so that people were important in whatever they did."

Native women's groups, which are growing in strength and numbers, are structured differently than the male-dominated native organizations. According to Young, this unity is the result of the poor conditions that almost all native women experience.

"It's the women that end up with the children and the least- paying jobs in the community, in the cities and in the native organizations. It's a real imbalance against women. In order to try and do something about our situation we've made our own organizations as women where we could all decide on what's important in our lives."

Native women's organizations include a variety of aboriginal people, another aspect setting them apart from many male- dominated groups.

"The men are still in their Metis groups and their treaty groups and women have taken a step over that and have formed organizations where all groups are considered participants," said Hourie.

There is support from non-aboriginal women's groups, she added, but it is difficult to come up with common goals.

"When women from our group discuss things with other women our interests may have some commonality but the specifics are not there — like we don't feel discrimination on the job because so few of us have jobs," she said. "We suffer from being non-existent. Discrimination on campus is not rampant because we're not there. We would love to have some of these problems."

Education is another important issue for most native women, said Marylin Fontaine, a community development worker for native people.

"There's a need within our community, as well within the larger society, to recognize the erosion of family and community that has taken place. The educational process that recognizes that disruption is important — not because we want to hate everyone in the larger society but because there's a lot of healing and pain that needs to be dealt with," she said.

Publicizing rapists on campus

(CPS) — The women's washrooms at McGill University are not the only ones to include names of men accused of raping.

But during the winter break, janitors at the University of Pennsylvania and Rhode Island's Brown University scrubbed off these lists, and observers at the two schools say they have not reappeared since.

In November, students at Brown discovered the names of close to 30 men — listed under a heading accusing them of committing rape — written on the wall of a campus bathroom. Once custodians erased the names, someone wrote them on the wall again.

In December, a group calling itself the Women's Army posted a similar list on the wall of a library bathroom at the University of Pennsylvania.

At least one therapist predicts women at other campuses may start similar lists in the future.

"I think that as publicity about this gets out, women at other campuses may try it," said Valerie Mantecon, a licensed therapist specializing in marriage and family issues in California.

The lists sparked frantic debate about the number of unreported rapes that may be committed at colleges and about the fairness of ruining a man's reputation by identifying him as a rapist.

Officials at both schools complained that, because the lists' authors remained anonymous, the schools could not take action against them or the accused men.

Mantecon said the authors may have been seeking something besides revenge.

"They may have been trying to say 'I'm not going to be ignored,'" Mantecon said. "It may have helped their sense of security."

The lists alerted Brown administrators to a lot of fear and anger among some of their female students. The university responded by appointing an ombudsman to convey women's concerns to the administration, said Mark Nickel, director of Brown's news services.

The U of Penn list was not rewritten after housekeepers removed it.

McGill's message has not yet been erased.

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BE THERE!

continued from page 3

Strip clubs

said. "It's the exploitation of women and women's poverty that takes us to work there. We need to look at the root of the issue, not cover it up."

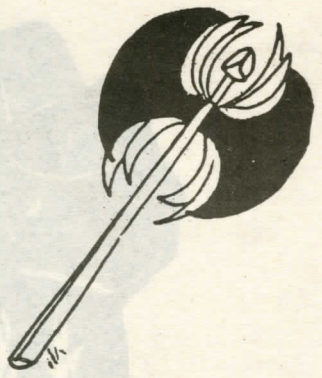
An exotic dancer at Chez Parée on Stanley St., said the signs should be changed, especially for the children who walk by the clubs. She graduated from Concordia's Fine Arts program two years ago and now paints and dances to earn extra money. She said the signs should be changed, especially for children who walk by.

"Back in Windsor, where I'm from, all they have are signs that say 'Adult Entertainment Lounge', and that's it," said the woman, who did not want to be identified.

Jan Boyd, manager of Le Château de Sexe, said her business would be cut in half if signs were outlawed, adding that 60 per cent of Montreal's clubs would have to shut down.

"This used to be profitable business, but now we're losing money," Boyd said. "And the city jumping in our face is the last straw."

"If anything, this will hurt the girls the most. There are 25,000 dancers in Montreal, and if any of them lose their jobs, most of them will probably go on welfare."



continued from page 3

Acquittal

brothers testified as character witnesses.

Judge Trudel said although "No does mean no... you have to look at each case individually."

However, MUC police investigating officer Dan Heffernan was quoted in *The McGill Daily* as saying, "I believe 100 percent that what happened to [the woman] was sexual assault."

Suzanne Stein, one of the protesters, said she spoke to some of the fraternity members guarding the door, and came away unimpressed.

"The frat boys all say they're against rape, and all of them seem to have a lot of faith in the justice system - which is just as well, seeing as they're all white, middles instead," said Stein, a McGill student.

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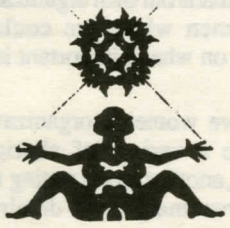

This Week

The McGill Film Society

Wednesday Mar. 6
Women's Union Night
Five Feminist Minutes
Leacock 132
7:30 pm (free)

Thursday Mar. 7
1900
Italy 1977, B. Bertolucci
Leacock 132
7:30 pm

Friday Mar. 8
Stanley and Iris
USA 1989, M. Ritt
Leacock 132
7:30 pm

Saturday Mar. 9
Monty Python Live at Hollywood Bowl
UK 1982, T. Hughes
Leacock 132
7:30 pm

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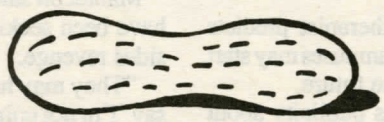

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EDITORIAL

All the news that's fit to print?

It doesn't take a university administrator to realize that *Concordia's Thursday Report (CTR)*, despite a much-vaunted attempt to appeal to students, remains the mouthpiece of faculty and staff.

But even that's changing.

In its last issue Feb. 28, *CTR* ran a comment by the university's director of public relations, Ken Whittingham, explaining why the paper could not run a letter by English professor Gary Geddes about the rumor to move departments in the Arts and Science faculty to Loyola.

Some of the reasons for refusing to print Geddes's submission were downright ridiculous. Whittingham wrote that "his submission contained unwarranted, insulting, and in our opinion, near libelous attacks on his learned colleagues in other faculties."

Does Mr. Whittingham remember a certain letter that appeared Nov. 29 in *CTR* ? It was written by the embattled code administrator, John Relton, on the subject of history student David Parent's battle to write a term paper on gay culture.

And it was libelous, but *CTR* still chose to run it because when John Relton speaks, or writes, everyone listens.

Why wasn't the same courtesy afforded to Gary Geddes? Because he was openly criticizing the university, the same university that covers *CTR*'s printing costs? Probably.

In his letter, Relton called Parent a "vindictive bully" and hinted at the student's "past behavior." That's a little more libelous than calling those in Business or Engineering "fatcats", as Geddes did in his magnum opus printed in *the Link* Feb. 26.

The Link doesn't usually run letters or comments of this length, but chose to do so because of the secretive nature of this story. So if some insane rumors are circulating about the space issue, blame it on the university, not the parties concerned. Using this as an excuse not to run the letter — as Whittingham did — was speculative at best.

In case you didn't read it, the public relations director wrote that printing the "misinformation contained in his submission will only serve to inflame emotions and further spread the fears and rumors..."

Maybe some of the fears are well-founded, Mr. Whittingham?

In his lame four-point explanation, Whittingham mentions that *CTR* has already printed three highly-critical letters to the editor on the subject of departmental space allocation on Concordia's two campuses.

Wow! Are we supposed to applaud? Running critical letters is part of a good newspaper's job.

What about the number of letters that appeared in CTR by the chairperson of the six-member committee studying the space proposal? In the last issue of *CTR*, Catherine MacKenzie, the associate vice-rector services, responded to a letter that appeared in the same issue by Mair Verthuy, an associate professor of French, criticizing the lack of faculty input on the so-called proposal.

Curious, isn't it, how a paper can run a letter and a comment to that very letter in the same issue?

Maybe Catherine MacKenzie can explain that in another one of her endless installments to *CTR*. Or in the next issue of the paper, when CTR publishes the interim report of the Strategic Space Planning Committee.

In his other contribution last week to *CTR* , Whittingham assured us that all the vicious rumors and "disparaging comments they have provoked" will be "laid to rest" once the report is published.

Don't be so sure.

We've got to do something!

Picture, if you will, this scenario: after an exhausting day of studying and attending class, you step off the shuttle bus at 8:20 on Thursday night to attend your last class of the week - in Room 1050 of the (Henry F.) Hall Building. By the time you reach the 10th floor, you're angry, frustrated and sweating like a Peel Pub waiter. Why? Because at least three escalators en route to the 10th floor were not in service.

Broken escalators at the Hall Building have been a problem for a number of years, a problem which appears to be getting worse with each passing semester. Getting to Reggie's for a pitcher of draught requires the stamina of a world-class athlete since it is not inconceivable that anywhee from one to three of the first four escalators will be out of order, forcing thirsty patrons to walk most of the way. Can anyone remember going to class without having to walk at least part of the way?

However, the Hall Building escalator saga is more than an inconvenience to students and faculty. It conveys a rather poor image of a university. Perhaps it is symbolic of the chronic underfunding that Concordia has received from the government, yet nevertheless, when one sees a multi-million dollar library complex being erected across the street from the Hall Building and hears about plans for a new athletic complex (both sorely needed), one can only assume there are few bucks lying around to rectify the escalator situation.

Please take five seconds this week to sign petitions at Reggie's and Mugshots, supporting either the renovation or replacement of the escalators at the Hall Building.

Blake Hambleton, Arts IV
Finlay Nicolson, Arts IV
Scott Vitus, Arts IV

Letters to the editor

Reader moved and enlightened

Thumbs up to Patricia Tavormina — the Sicilian Dyke. In her autobiographically-entitled article in Volume 11, Number 32 of *the Link*, she outlines the difficulties of being compared to the "neighbors kids" in an Italian (European)-Canadian community.

Being of Sicilian origin, and not gay, I can only imagine the hardships endured by individuals who choose to have a "different" lifestyle which doesn't conform to their parents' (or society's) expectations. I sympathize with gays, lesbians, and other individuals who expect more out of life than the achievement of what have become the hallmark of Italian-Canadian culture: marriage, mortgage and monotony.

I found the article so enlightening and moving that I brought it home to share with members of my family.

I hold deep admiration for Patricia in confronting her sexuality head-on and not being afraid to proclaim it regardless of her community's prejudices against homosexuals. We should all accept life for what it is, not what it "ought to be."

Buona fortuna Patricia.

Peter Carrubba

Writer complains

On Feb. 5, 1991, *the Link* published a feature I wrote, which you titled "Steering into a new direction." To my horror, the first sentence of the fifth paragraph made absolutely no sense: "There are 60 out of 90 Haitian drivers working for Métro-Montréal." What does this mean? That there are 90 Haitian drivers in Montreal and that 60 work for Métro-Montréal? Certainly this runs counter to a central theme of my peice: that there are a large number of Haitians — 800 — in the Montreal taxi industry, a point made later on a confused reader. The sentence was edited by Mike Orsini from my text (a copy of the relevant text is enclosed) which states that 60 of the 90 drivers for Métro-Montréal are Haitian. As edited and published, the sentence is incomprehensible to the reader and the writer.

On Feb. 6, 1991, I telephoned Mike Orsini to point out the error in the sentence as printed. He apologized for the error and, at my request, agreed to publish a "clarification" in the following issue. As by Feb. 12 there was still no "clarification" printed in *the Link*, I once again requested one of Mike Orsini.

Today I read the clarification you ran in your Feb. 15 issue. In it you write: "On page 11 of the Feb. 5 issue, Gail Shannon wrote that 'there are 60 out of 90 Haitian drivers working for Métro-Montréal.' In fact, 60 of Métro-Montréal's 90 drivers are Haitian." As it stands, the "clarification" only furthers the notion that this is what I wrote, and lays the blame at my door — where it does not belong. Worse, you have conveniently arranged the phrasing so the *the Link* is correcting me! Had you simply written, for example, "the line, 'there are 60 out of 90 Haitian drivers working for Métro-Montréal' should have read '60 of Métro-Montréal's 90 drivers are Haitian'", reparation would have been done to the writer — and the reader.

But reparation was not done. I strongly protest the way in which you have done this "clarification." my pressing for one — the aim of which was to repair my intent in the sentence — has only caused me further injury. The sentence, as you ran it Feb. 5, is your error, not mine. Your need to edit does not give you the right to alter the integrity of the writer's copy. And when you screw up, own up!

Gail Shannon

Not all families alike

RE: Patrizia Tavormina's article entitled, "Living as a Sicilian Dyke".

I have just read Patrizia Tavormina's aritcle in the Link's Feb. 12 issue and I must say it has offended me. In fact, my hands are shaking with anger as I am writing this.

Being an Italian myself, I resent the fact that you have stereotyped all Italians by placing them in the same category as your family.

What you describe in your article are the so-called values and dictates of your backward-thinking family.

Where do you come off saying that "subservience, femininity, passivity and dependence" are "Italian" values, or that Italian girls are "expected to marry Italian men and get jobs as secretaries or hairdressers."

The number of Italian women enrolled in this university alone proves that what you are saying is false.

What you have done in your article is to put on paper what every "Italian-hater" thinks about we Italians.

Your problem is not living as a dyke but living as a Sicilian in a family that is archaic and narrowminded.

Your article is rude and offensive and deals with the mentality of a different generation; a mentality that was not exclusive to Italians.

Mirella Allocca

The *Link* welcomes comments, opinion pieces and letters to the editor. Submissions should not exceed 400 words and may be edited for length, grammar and spelling. All submissions must be typed, double-spaced and signed, and must include a telephone number for verification.

Barriers

continued from page 5

"ATF works with women of all ages and ethnicities who are looking for work, and who want to work in non-traditional fields where there are a number of available positions," said Novak, adding that majority of the women attending meetings happen to be economically disadvadvantaged.

"They are single mothers on low salary, or on welfare or U.I. (unemployment insurance) as well as single and immigrant women," she said.

Pagé agreed, speculating that 20 to 25 per cent of the women at TNT are immigrants, while another significant amount are single parents working for minimum wage.

Both Pagé and Novak said women who seek their help do have specific preferences. At TNT many women are looking for physical work such as soldering and working with heavy machinery because their limited education is not holding them back, while at ATF the preference leans towards jobs that "pay more than $15 per hour, and they feel they can do", whether it is physical labour or not.

Although neither group advertises, the number of applicants has steadily increased, and both say it's due to referrals from employment centres and by word of mouth,

"Men are slowly trying to understand that women need to work just as much as they do - it's a question of survival," she said.

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ISRAEL ON CAMPUS COMMITEE
(Canada - Isreal Committee, Quebec)
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PANEL DISCUSSION
THE GULF WAR & THE MEDIA
THURSDAY, MARCH 7, 1991
3:00 PM
McGill University
Leacock Building - Room 232
FEATURING:
DAN BEN-SIMON
Political and diplomatic writer for the Israeli daily "Davar"
Past Foreign Editor, Israel Television
CARL WILSON
Culture Editor, "McGill Daily"
ITA KENDALL
Co-Editor "The Link"
Concordia University
For more information: 934-4781
Admission Free

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DAILY LUNCH SPECIALS UNDER $4
* Spin our wheel of misfortune...
...spin for drink deals*
10% OFF any Lunch* or Dinner*
* at regular price (with this coupon)

The Link Publication Schedule

Tuesday, March 12
Friday, March 15
Tuesday, March 19 Native Issue
(submission deadline March 13)
Friday, March 22
Tuesday, March 26 Disability Issue
(submission deadline March 20)

submissions can be stories poetry graphics comments OR anything else you want to give us.

Women-centred change

Last week, a student was telling a group of us at the Women's Centre that she had been watching a TV talk show and one of the guys said he attended a feminist university in Canada. When asked where this was, he responded, Montreal: Concordia. And we smiled and laughed, because we don't experience Concordia as "feminist". However, we do feel the strength of the women here.

Last December, five women were elected to the CUSA Board of Directors on a feminist slate. In February, two feminists, Eleanor Brown and Charlene Nero, won the offices of CUSA co- presidents for next year.

We have an active and responsive Women's Collective who are continuously organizing around women's issues. The Lesbian Studies Coalition is outspoken and innovative in their world and programming.

Several students contribute to the Permanent Review Office on the Status of Women at Fine Arts and are initiating challenging projects important to the well-being of women on campus. Womyn work with the student press and media bringing issues of concern to wimmin out for discussion, consideration, and action. In addition, we have a centre for Women's Studies - The Simone de Beauvoir Institute. There is a lot happening at Concordia for women - because of women.

At the Women's Centre, the phone is always ringing and women stopping by for information. Students make many of these requests and we often also respond to inquiries from the Montreal community. Concordia is seen as a centre for anglo-feminist organizing, yet approximately 1/4 of our calls are en francais. Like any complex environment, I find the Women's Centre, like Concordia and Montreal, a living paradox.

The Women's Centre is many things...a supportive meeting and drop-in space for women, an information and referral service, space provided for women's expression through art, and the Centre also has a small non-academic resource centre. Many women's groups meet at the Centre and the demands for services and information at times is overwhelming.

The Centre plays a role in networking among women's groups and womyn. This is accomplished in part by publishing a monthly listing of women's activities in the AGENDA, and through outreach projects such as recent organizing with the YMCA and the Montreal Women's Network for International Women's Week.

The mandate and activities of the Centre are currently being reviewed and plans are underway for 1991/92. Women's energy and ideas define and give life to the Centre. As coordinator, I assist by providing a framework so these ideas can be transformed into services, programmes or events. An orientation package and training programme are currently being developed for volunteer workers at the Centre. So, if you are interested, have questions or are just wondering, call or drop by the Centre at 2020 MacKay(P-Annex), downstairs, 848-7431.

Globally, this is a time of change. Some people at Concordia choose to be a part of the struggle to shift paradigms. Women are sharing their visions by taking power and speaking courageously for the purpose of creating something new. The Women's Centre is a part of this ((r)evolution.

Danette Steele
Women's Centre Coordinator

Women should play their own game

by Mary Beth Pongrac

(Integration) could contribute to the elimination of the myth about the inferiority of women: we would see more and more women equalling and some going beyond the performance of men (Canadian Association for the Advancement of Women and Sport, 1988)

Integration is most easily defined as the "right" of girls/women to play on boys'/men's teams. Girls/women in Québec have had this right since 1978. In Ontario, a law was passed in 1986, prohibiting discrimination on the basis of sex in sport, meaning that if a girl or woman desired to play on a boy's/men's team and was denied access because of her gender, she would have legal recourse through the Ontario Human Rights Commission.

Many feminists considered the amendment to the Ontario Human Rights Code (OHRC) a major victory. Others, including myself, question whether in fact this was a victory at all. Perhaps on a practical level, integration is beneficial to girls/women, that is, if a girl or woman wishes to try out for and is subsequently offered a position on a boys'/men's team, then she should have the right to play. Consequently, the beneficial aspect is the "right" to try out for and play on the team.

On an ideological level, however, the presumed benefits are questionable. Consider the above quote. Firstly, there is the assumption that indeed, women are inferior in sport, but given the chance to play with the boys/men, we will improve (because after all they are so much better than us).

Secondly, the statement assumes that to equal or surpass the performance of men is *important*, one reason being that it is a step in eliminating the "myth of inferiority." Thirdly, there is the underlying message that women's performances in sport should be evaluated and considered legitimate only in relation to men's performances in sport. Furthermore, women's performances are considered worthy or legitimate only if they come close to, equal, or surpass the performances of men. On the other hand, if she does equal or go beyond the performance of a man, a woman is often considered a "freak" and/or her accomplishment is ignored.

The three issues outlined above may be looked at in closer detail by employing a theory of "hegemony." Hegemony theory is a theory of power relations. Specifically, masculine hegemony is masculinist ideology; it is not the blatant use of power but the more subtle (ideological) ways in which power relations are articulated whereby women are rendered subordinate (ideologically and socially) to men. The hegemonic power of one group over another is not guaranteed, nor is it reliant upon force or coercion. Instead, concessions (such as the amendment to the OHRC), are made by those in power to circumvent oppostion and resistance.

Masculine hegemony is manifested in many ways in sport, however, for the purposes of this article, I will focus on only one, that of comparison. Women and men are constantly being compared in sport, where the emphasis is on difference. The contention is made that because women are biologically different from men, and because, in North American culture, we attach social meaning to biological difference, the ideological view (that biological difference has social meaning) becomes "commonsense" understanding. In other words, women's biology *is* different from men's and because it is different, it is also therefore, inferior.

The fact that no one can deny female difference becomes the fact of female sport inferiority, becomes the fact that females are innately different from men; becomes the fact that women who stray across the defining boundary (the social distinction of "feminine" and "masculine") are in a parlous state (Willis, 1982: 130. (my parentheses.

The media, among other institutions in society, is a significant force in maintaining masculine hegemony and "commonsense" understanding in sport. The media does this by trivializing the performances of women, if they are not ignored entirely. For example, Maaargaret Murdock, 33, who was the first woman ever to win a silver medal in the mixed-sex shooting competition in the Olympics was described in Sports Illustrated as

nunnish... a shambling figure in a faded orange sweatshirt and baggy jeans, with short graying hair curling around orange ear protectors and silver rimmed glasses, she showed the beginnings of a double chin (cited in Halpert, 1988: 39).

Murdock's athletic accomplishment becomes secondary to her appearance, hence both she and her performance are rendered insignificant.

Perhaps the most blatant support for the ideological/commonsense view of women as "inferior" is in the sex test or "buccal smear" to which every woman who competes in the Olympic Games must submit. While this test is known to have many technical flaws (see Carlson, 1988), its social flaw comes from the ideologi-

Dykes politicking in Boys' town

by Patrizia Tavormina

Last summer, after cops beat and clubbed fags and dykes during a raid on a party, and at a peaceful sitj-in, the group, "Lesbians and Gays angainst Violence"(LGV), was formed. I took part in the sit-ins and other LGV protests. Like many, I remember how cops in riot gear surrounded us almost in anticipation for the kill, and how lesbians and gays sat interlocked, chanting rhythmically "no more violence" with what seemed to be our last breaths. I remember the feeling of unity as fags and dykes faced a common enemy. However, when I think back at the summer, my memories are not only clogged with the anger at having been bashed by our city's boys in blue, but also with the pain, anger and frustration of working with gay men. Sexism, is not our common enemy.

Within LGV, lesbians fought continuously to have our voices heard. Gay men "inadvertently" omitted lesbians from initiatives, like when they first demanded one seat on the MUC minority relations board, instead of one gay AND one lesbian. More than a few of our weekly meetings turned into a shouting match. Dykes grew tired of not having their comments taken seriously., and of challenging the male-centred strategies put forward by gays. As the summer evolved, LGV gatherings came to be known as "the meetings from hell" and fewer and fewer dykes participated.

The infighting between fags and dykes is familiar to almost any association of queers where men refuse to counter or quell their sexism. This past fall, organizers for the colloquium "Lesbians and Gays in Montreal: 350 Years of Social and Cultural History" had a falling out when a few dykes objected to a title that ignores the centuries of pre-colonial aboriginal gay and lesbian existence. Dykes' refusal to celebrate "350 years of colonialization" was met with opposition from the gay boys. In addition to the obvious racism of this opposition, their attitudes exemplifies the usual gay chauvinist dismissal of issues raised by dykes.

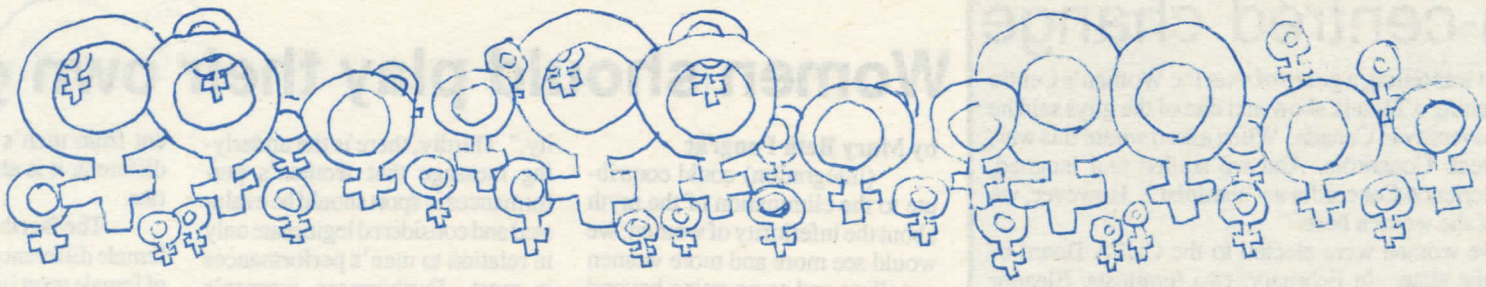
Whether dykes will want to participate alongside gays in a historical celebration remains to be seen. Although for subsidy purposes, fags and dykes may have to put on a front of unity. The sexism that insists woman should always be accompanied by man, also dictates that lesbians should always be chaperoned by gays so that society treats a "lesbian and gay" project proposal more seriously than a lesbian propopsal on its own. Witness the opening of the "Centre Communautaire Gais et Lesbiennes de Montreal" (CCGLM). A few years ago, the CCGLM applied for and received municipal assistance almost immediately, while applications from lesbian groups at the Gilford School have been refused for the past ten years.

The CCGLM which claims to represent lesbians, has no females amongst its seven administrators, and has only ever employed one token dyke, part-time, for a period of six months that ended last June. The Centre is male-staffed and male-run, and is located in the gay village, an area that dykes shun. By pretending to represent the Montreal lesbian population as well as the gay population, the CCGLM enhances its opportunities for funding. Under the "lesbian and gay" guise, it receives subsidies for jobs that are filled by gay men, and that serve only the gay male community.

The Gilford School has been the heart of the francophone lesbian community since the early 1980's, hosting endless conferences, workshops and dances, housing lesbian arts and theatre groups, and providing a home for the Montreal Lesbian Archives: Traces. Dykes have struggled to operate the school with money raised privately, up until this year when the school will officially close in June. While Montreal dykes lose a centre dear to them, the CCGLM continues to exploit lesbians for their gay male purposes.

Given the sexism lesbians endure from gay men, it is no wonder that dykes have traditionally allied ourselves with women in the feminist movement. In certain situations we have more in common with women. As females, both lesbians and women comprise 16% of tenured University faculty, and earn sixty per cent of every dollar a man earns. The threat of sexual assault is a a violent reality dykes and women share in a way that gay men never will. Sexist oppression is the tendency to lump fags and

continued on page 22



WE ARE N
WE CANNOT
WE ARE HE

International
Montr

Not quite the real story

by Patty Archer

I've gotten out of the habit of drinking when I talk about it. It was a New Year's resolution, to stop drinking when alone or telling these stories that make me want to gag, how I finally managed to escape. If I drink when I think about it or if I'm drunk when I start telling the stories, I get violent and maudlin and throw my body around and start to shake and I taste salt and usually break something, my glasses or a chair or bruise my leg where it shows. Sometimes I bum smokes, I have to burn myself or something. If I break my glasses I can't see and I start crying and I usually have to get somebody to walk me home. I lose a lot of friends that way.

He's a cheap man, never pays full price for anything, always has to haggle, bargain. It is embarrassing to go into town with him, he'd stop people on the street as they were going into Field's or Robinson's and ask them how much they wanted for their car. He had 18 Pontiac Strat-o-chiefs from 1965 - '68 among the trees in the yard.

Always had one running, was always looking for parts for it, tinkering with it, trying to find one in slightly better shape. For a good price. Always going for coffee when it rained. "I'm taking the girls to town." He wanted to have us to himself, to stare at our breastless t-shirts and crinky shorts, turn up the country music on the radio, drive the logging roads with his hands on our shoulders, on our hair, on our legs.

You never take a bath when mom isn't there, she has to be in the kitchen, not out in the yard. If you can't hear her humming shuffling around, you call to her, get her to come in, to wash your hair. If she goes away on a visit, away for two weeks to relatives, you and your sister take turns watching the door, making loud noises, dropping the pot on the stove when he comes in from outside. Now, you have to scrub 15 minutes in the shower after you tell the story.

"Look at these two girls you guys aren't my girls the sharpest little girls there ever was? They're not going to mess with any trashy guys from around here when they grow up" always touching grasping shoulders, pulling arms this way and that, showing his friends in the Golden Lantern how soft we were, how malleable, how good and loving and quiet. My stomach lurches every time he touches me, goosebumps, my eyes grow tight and I think he can't touch me here all those people will they know can they see it on my face my face must be dirty. Holding my breath over bumps when we are in the truck, hoping he'll use both hands on the wheel. I am the oldest. I have to sit next to him, to save her from him, keep as much from her as I can. I close my eyes as he drives, pretend it's a snake I feel on my neck, curling round my ears, crushing my shoulder.

KILL THE SILENCE

How can I not believe
When my fear walks around me
Stalking the streets day and night,
Envelops my home
When I am alone.

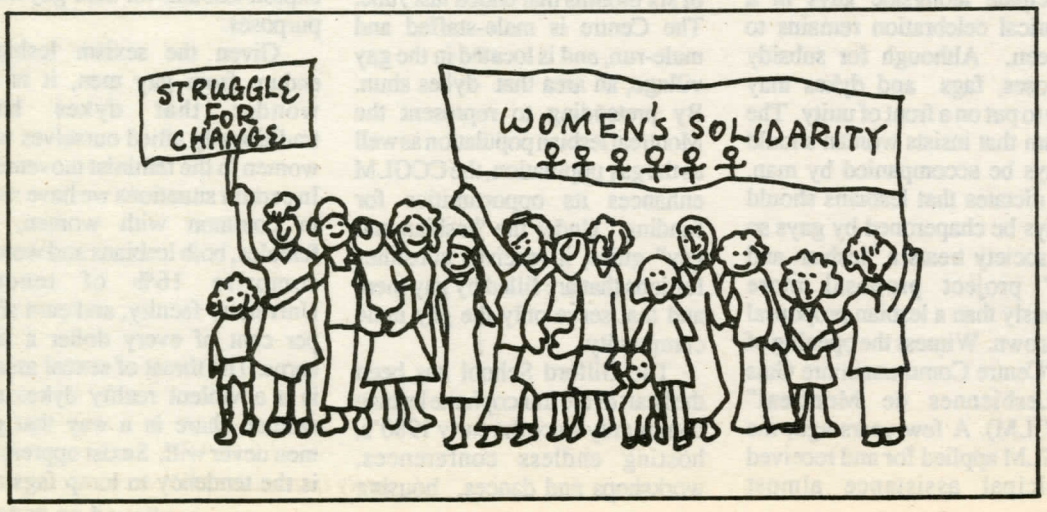
Yet - I am always alone
A solitary figure
Who's shadow is fourteen women
Killed because society believes
That equality prevails
that fear is not necessary
when in the protection of men.

But society deceives,
It molds the minds of youths
To believe that
Boys play with guns
And girls play with dolls.

When will the assault cease;
tears have been shed
hearts have bled
our story is said.

Sia Spanoudakis

KATE MITCHELL



Every Woman Falls

Every woman falls for one,
at least once,
the charmer,
the one who can entrance snakes
beguile bulls,
mesmerize lions
enchant women
Yes, can he carry a heart-rending tune
in his pocket, mend a heart
on a sleeve, how the air
becomes electric when he dances
and didn't mother always warn
never to trust a boy
with swaying hips?
he spreads it too thin
like watered down jam
on burnt toast

Be careful
of this one of the inner glow,
don't come too close to such
a quick burning light;
like a moth approaching
a 100 watt bulb
you will die thinking you have
reached the moon.

But oh, you will swear that one
of his looks could heat your home
one of his touches could feed you
for months until you die
of starvation weeks later;
there is no nutrition
in his affection,

Sia Spanoudakis

Poetry Because It Wasn't Feminine

Yeah, I can talk shit
roll cocksucker
mother fucker
father fucker
and joints off my tongue

I can talk about sex without marriage
sex without love love without babies
babies without bottles
bottles without booze
because I've drank it all
and maybe you think
this is making my writing unfeminine
All I can say, mister
is that I hope you can write about all that
and much more
otherwise what good is your poem,
man or woman?

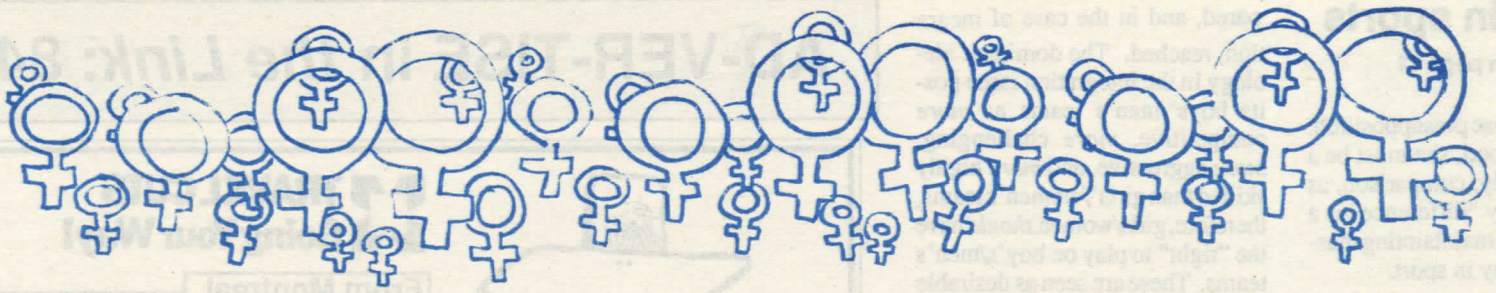
So when you can write about
flowers long dried up and dead
'cause she hasn't called since
she brought them for you,
and babies warm and covered with
a blanket and your love,
and anger you have
because a woman can 't walk down the street
alone at night without the terror
of the known monsters
lurking in the dark,
I will commpliment you
and tell you I like your poetry
because it isn't masculine.

until then I say
blood
and love the toothless smiles
colice and tabernack and estie
lace and mace
but don't put me in my place
because
I'll take it like a woman.

Maureen Marovitch

NOT AFRAID.
OT BE SILENCED.
HERE TO STAY.

onal Women's Week
ontreal 1991



COLOUR POEMS

Red

Red
is not
a lady's colour.

But then
I am not
a lady.

I am
a dark haired siren.

I feel
beautiful
ugly
sexy
hot
e
lect
ric.

Touch me.
Iwill shock you.

Shake me.
I will torch you.

I am not
a lady.

I
am
red

Maureen Marovitch

Him To Her:
A Short Abuse Story

"You're just like all the
others he said.
(Why are you so bad to me?) he said.
You're full of shit he said
(You can't leave me) he said
You're a bad bitch he said
(You're mine, mine, mine.....) he said
You must have another guy he said
(all mine.) he said
Slut! he said
(I'm sorry) he said
Liar! he said
(Just stay with me) he said
you deserve it! he said
(I need help) he said
You need a punch in the face! he said
(I can control that) he said
You're civil he said
(Please give me another chance) he said
I love you. he said

talk to me...
LIP & LOSE
The 5 minute Waist Shaper is still the fastest way to a flatter tummy
The right skin care, both before and after cosmetic surgery, can make all the difference for speedy healing.

How to be a Feminist

by Deanna Bowlby and Toby Mueller

-Is it all right to wear lipstick? or miniskirts?

-Is eating meat contributing to the patriarchial structure?

Having trouble answering these questions? Well, here's a little guide to being a feminist. By the end you'll be able to answer the above questions with words like hegemonic, subversive, sisterhood and socialization.

BOOKS TO BE CARRIED IN YOUR SATCHEL AT ALL TIMES:

-*Everywoman's Almanac*
-*Not Vanishing* by Chrystos
-*Sister Outsider* by Audre Lorde

MUST HAVES FOR THE HOME BOOKSHELF

-*Our Bodies, OurSelves*
-*Gyn/Ecology* by Mary Daly
-Anything by Starhawk

MUST HAVE MUSIC:

-Indigo Girls
-Michelle Shocked
-Phranc
-k.d.Lang
-Sinéad O'Connor
-Jane Siberry
-Madonna
-Billie Holliday

HOW TO DRESS:

The most feminist colours are black, purple, fuchia,turquoise, forest green and red. Blue jeans with patches accepted.

WHERE TO EAT:

You can really go anywhere, providing, you are with another woman and you gaze deep and long into her eyes through the entire meal. If you have a male companion it's best to eat at home.

WHEN TO HAVE YOUR PERIOD:

-The full moon. Period.

BIRTH CONTROL TIPS:

-For those het women who are attempting to be feminist, the most un-hierarchical form of BC, which involves participation by both partners in the process, is condoms and foam. If you must be on the pill because you're allergic to spermicide, then for goddess' sake, make him pay for it.

No Rights for Women

Pregnant women held in detention are equally susceptible to abuse. Miscarriages often result from the physical and mental suffering they endure. If women do carry to full term their newborn babies are sometimes taken away from them. This form of psychological torture is used in order to gain information from the women

Women are aso detained and tortured because they are connected to people who governments feel are subversive or dangerous. In such cases women are abused in order to obtain information on their friends, husbands, relatives, and children.

Amnesty International, in co-ordiantion with International Women's Week, will be presenting a campaign on human rights abuses against women on March 7, 1991 at 2090 Mackay Rm 105 at 6 pm. This campaign will feature letter-writing cases and the presentation of the video "Through the Wire," which focuses on the imprisonment of three women convicted "of politically motivated, non-violent crimes." This powerful and insightful documentary examines the inhumane conditions these women encountered during their confinement in the Lexington (Kentucky, USA) Prison for Women. These women were subjected to psychological torture such as isolation.

AI recognizes that the humiliation and maltreatment directed against women while in prison or detainmnt is essentially a "double persecution" because they are forced to tolerate abuses based on their gender as well as the exploitation of their social and cultural status in their community and society.

In every country people are subjected to disturbing violations against their basic human rights. Amnesty International (AI) focuses on prisoners of conscience imprisoned for their non-voilent beliefs, cultural origin, color, religion, language, and gender. Governments discriminating on the basis of gender, or more specifically, human rights abuses directed or targeted against women is an issue which AI has taken into its mandate.

Women are often detained for their social, community and political work which is often seen by local governments as subversive. For example, Dhakia Khamis al-Mehairi, a journalist in the United Arab Emirates, who published articles on the status of Arab women was arrested in May of 1987. She was held for ten weeks with no official charges laid against her.

Men and women are both victimized because of their political beliefs, but it is evident that women who are interrogatted or detained experience additional abuses which are directly related to their gender. These crimes of gender include rape, sexual assaults consisting of force and violence which aim to degrade and humiliate the woman, and intentionally diminish her self-respect.

Rape and sexual assaults committed by government authorities are popular practices of intimidation and mistreatment which are practised in several countries worldwide. AI has documented many cases of such practices. One report (AI Index ASA 20/4/88) refers to a woman in Gujarat, India who was stripped naked in front of a crowd by police and later raped several times in a truck at the police station. Her subsequent complaint was ignored by the authorities. In 1986 AI received a documented case in which women were being strip searched by male guards in the Brixton Prison, London, England. The strip searches occurred daily and sometimes up to three times a day.

Amnesty International Women's Collective

Women in sports

continued from page 11

cal/commonsense presupposition: "If she's that good, she must be a man." Evidently, comparison, as it is informed by "difference" is a powerful tool in maintainting masculine hegemony in sport.

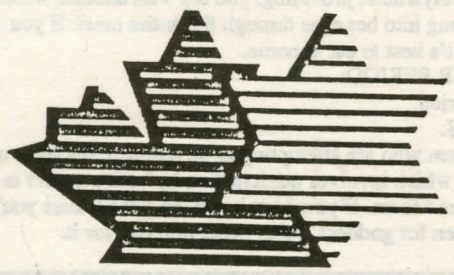
I mentioned earlier that masculine hegemony is not guaranteed and that it is frequently faced with opposition and resistance. Often however, activities which appear to be counter-hegemonic actually end up re*inforcing* dominant ideologies. For example, while integration might appear to be counter-hegemonic in the sense that women have the opportunity to "prove" that they are not inferior to men, particularly if they are "good enough" to make the team, it is actually nothing more than collusion with the dominant ideology.

Comparison serves to construct masculinist sport as the *standard* to which girls'/women's sport performance must be judged, compared, and in the case of inegration, reached. The dominant ideology in the integration issue posits boys'/men's teams as *more* competitive, *more* challenging, *more* aggressive, and *more* highly skilled than girls'/women's teams, therefore, girls/women *should* have the "right" to play on boy's/men's teams. These are seen as desirable characteristics in masculinist sport. In terms of hegemony/ideology, because it possesses these characteristics, boys'/men's sport is considered to be intrinsically more valuable than girls'/women's sport.

To *compare* boys'/men's sport *to* girls'/women's sport is not necessary; boys'/men's sport stands on its own. In order for the dominant ideology to remain intact however, girls'/women's sport *must* be compared to boys'/men's sport. Consequently, the existence of the "standard" itself is not questioned and neither is the dominant ideology; in fact, both are reinforced.

As an oppressed group in sport, women often take pride in the fact that, particularly in the

continued on page 20



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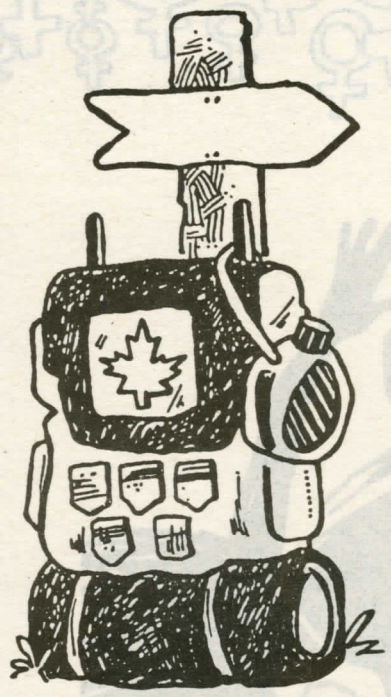

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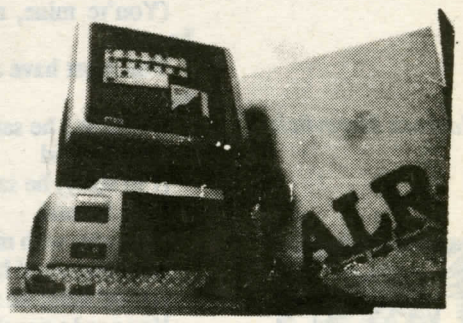

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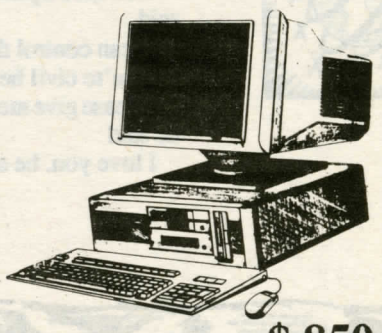

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Snapshots

From Lacolle

Rachel De Grâce

Women workshop to transform theatre

by Larissa Gulka

Five unique performance pieces by five original women premiere this weekend at the Playwright's Workshop in celebration of International Women's Week.

The artists are all members of Ann Scofield's *Transformative Theatre* workshops, an on-going series designed for women to 'explore the creative force within themselves', through performance.

"The work really comes from an interest in the stories of women being told," explains Scofield. "The work is very different from the way traditional theatre happens...we try to break down structures that are competitive, where basically the star system rules. It's very much a collective process."

Scofield acts as teacher, facilitator and guide in the workshops, which involve writing, storytelling, improvisation and movement.

"Ann provides a little bit of direction for someone that might not know their own direction yet," says long-time participant Jane Gow. "There's a real desire, on her part, for women to be free to express themselves."

Scofield has been involved with women and theatre for about 12 years. For the last year and a half, she has run workshops in Montreal.

"I had become bored with traditional theatre and also dissatisfied with the opportunities that were there for me and for other women," she says. "I began to work with women in developing original material from the resources that the women would bring to a workshop process."

Each workshop session runs for eight weeks and provides women with the opportunity to experiment, "empower that missing part" in themselves, in an encouraging environment.

"Women have traditionally had their stories told by other people, mostly by men, for a very, very, long time," says Scofield. "So I think what we're trying to do here is really reclaim not only the content, and also in the how-we-do-it, the form."

Gow agrees that what is "very exciting about the process is that out of all these individuals, many common themes will emerge, and yet at the same time there's this wonderful thing happening of the individual experience too."

The participants have a wide variety of backgrounds from graphic design to radio script-writing.

PHOTO BY LARISSA GULKA

Women transforming experience into art.

Many of the participants continue in the group beyond one session, allowing for more feedback and chances to revise work. 'Salon' performances are periodically given where invited guests watch works-in-progress in a more formal setting.

The material in the up-coming performance was developed in different workshop groups by women who have been involved in 1-3 full sessions, explains Scofield.

Using the 'salon' structure, audience members at the Playwright's Workshop will be able to respond directly in writing to the artists after each piece, and after the performance in an informal discussion.

The performance pieces range from 5-20 minutes in length. Topics include aspects of motherhood, self-image, love and power, using movement, painting and other visual images to communicate meaning.

Virgin Territory by Jane Gow, is about images and objects from active imagination - retrieving the instincts women have lost. Gow hopes that people who see it will have a sense of connection to it.

Works by Roxanne Classen, Lorraine Dubreuil, Jennifer Clark and Liliana Kleiner will also be performed.

Through the visual medium of performance, Scofield hopes to "empower that emotional level of our own experience so that we can stand behind what we believe in and think. We're all working towards change."

Indeed Ann Scofield and the women in *Transformative Theatre* are proving the 'power of change' and the 'change' of power.

Five pieces of Transformative Theatre will be performed on March 8 & 9 at the Strathearn Centre, 3680 Jeanne Mance. Cost in just $6, all shows at 20h30. 843-3685.

KATE MITCHELL

The Great Mother ©Rachel Dobson 1989

Starhawk casts spell at benefit

by Elana Wright

It was a diverse evening of women-centred entertainment which came complete with clowns, a witch, a blues singer, and a cartoon about the Goddess.

The show, held at the Rialto, was a benefit for the third film of a National Film Board (NFB) trilogy directed by Donna Read. The three films focus on women's power, spirituality and different representations of the goddess.

Montreal Blues singer Michelle Sweeney set the mood as her voice filled the theatre with its soulful vibrations. Besides Sweeney there was *She Bop*, an animated film by Joanna Priestley. *She Bop* is a humourous look at the many facets of the Goddess, which cautions that "once you've heard her name, she's always inside you".

But the main attraction was feminist-theologian Starhawk, billed as America's most famous witch. Author of *The Spiral Dance*, a book exploring the ancient Goddess tradition, Starhawk is an eloquent, humble woman. Her presentation focused on *Making Peace in a World of War* and explored the issues of war and peace. Although her vision is also political, Starhawk sees the spiritual as a means for social change.

On January 13, three days before the Gulf War started, Starhawk's spiritual community in San Francisco organized a protest ritual which they called "Operation Peace Shield".

The protest was held in the Haight-Ashbury district, where, 20 years ago people were marching against the Vietnam War. This time 10,000 marching activists blocked traffic to protest the Persian Gulf conflict.

Starhawk also talked about American's attitudes to the war. She said they seemed to have forgotten their own history. The Vietnam War was a national embarassment resulting in the mistreatment of veterans -- 30% of the homeless in the U.S. today are war veterans. She said many Americans have jumped into the Gulf War with the Vietnam War erased from their consciousness.

Starhawk said the U.S. has an economic draft, not a volunteer one. Similar to Canada's Armed Forces, the U.S. army features disproportionate representation from certain sectors in society.

In the U.S. the army is made up of Blacks, Natives, and other people of colour whose poverty forces them to join the military as a means of employment.

Starhawk suggested sending George Bush or Dan Quayle to risk their lives "for their country", but said that unlike the soldiers, their lives are not considered expendable.

Starhawk criticized the U.S. government's portrayal of Saddam Hussein as a madman thereby making it easier to rally public support in the war against him.

She lead the audience in a meditation ritual which asked each person to imagine themselves inside their worst enemy's skin. This meditation is designed to make you realize that the person you hate is very similar to yourself, and that hate is rarely justified.

Starhawk's vision of the interconnectedness of the world follows in the tradition of Goddess worship, associated with witches in Europe in the Middle Ages.

Lamenting how out-of-touch society has become with the earth, which was considered sacred, Starhawk suggested affirming the sacredness of things such as the earth's forests. She said we must realize that the earth is not an expendable resource, and that we are accountable to our children for the condition of the earth.

The onset of a woman's menstruation cycle - often an experience filled with embarassment and anxiety - is another thing Starhawk believes should be considered sacred. It is important to celebrate this time when the moon cycles become a woman's inner cycles.

The daughter of a women in Starhawk's coven - or spiritual group - celebrated her first menstrual period with a symbolic ritual. She ran along a beach with her mother, both holding onto a long ribbon. When her mother could no longer run, she let go of the ribbon and her daughter ran off on her own. This ritual symbolizes the daughter coming into her own.

Starhawk's vision encouraged her audience to question the status quo, the war, and who their enemies really are. She said people's power and imagination can be used bring about change.

Her chants, "She changes everything She touches, and everything She touches changes," and "We are changers, everything we touch can change" encapsulate Starhawk's outlook on life.

Mother and child from the NFB's *Playing For Keeps*.

NFB premieres film about teen mothers

by kathleen leahy

With International Women's week underway there are plenty of events celebrating and examining women's experiences. Although given more public attention on International Women's Day, some of these events expose realities which women confront throughout the year.

One of these realities is the subject of the latest installment of the National Film Board's "Feminization of Poverty" series, PLAYING FOR KEEPS: A FILM ABOUT TEEN MOTHERS.

It is a remarkably candid yet cautionary real-life tale spun from the experiences of three teenage mothers.

The documentary challenges the viewer with honest, no-nonsense portraits of young motherhood which dispel romantic notions of mothering. Steering clear of the usual array of statistics and "expert" analysis/advice, the film tells it like it is and acquaints us with the day-to-day hardships facing single, teenaged mothers.

In the young women's words, the film voices the sometimes brutal realities of women's marginalization as caregivers. Isolation is just one repercussion of their decisions to continue the pregnancies in their unfinished youth.

Subtle and unglamorous visuals show mothering as essentially a learned skill. It does not, in fact, stem from innate or "natural" knowledge. Forget the big love notion—parenting depends much more on the social and economic well-being of women. Though these young women clearly love their children, their lives dispel the romantic bullshit that love is all you need.

There are precise moments when these teens are depicted as survivors, but their struggles remain relentless. Male violence, limited and often unaffordable day care, the lack of opportunity to continue their educations - mothering being a full-time job never let up.

These material conditions are definitely "for keeps". As for social assistance, one mother described it as being "never enough".

The film does not do the old, routine, Moral Majority shock drama of "good girls don't get pregnant". Speaking to all women, the documentary gives the viewer - who has not necessarily experienced young motherhood - a powerful picture of what to expect.

Cheers to the NFB for a sensitive rather than didactic, realistic film which exposes some notions that have got to go!

A Montreal premiere, PLAYING FOR KEEPS is showing on Thursday, March 7, at 7:30 p.m at Concordia University's Hall Building in H-110. A panel discussion will follow. Admission is free. That's right: it's accessible to all!

cheap stuff

March 5 Mars

Lesbian + Gay = Genius

A mish mash of lesbian and gay performances. $3.00 requested donation. CKUT, Women's Programming. 398-6787 19h00 to 22h00, Bar Blue Dog, 3556 Blvd St. laurent.

CRSG Radio

As part of Women's Week Special Programmings, CRSG is focusing on a special topic each day at noontime. The topic for Tuesday is *Women and Aids* . CRSG can be heard in the Hall Bldg. on the 4th and 6th floor or on 88.9 CF cable FM.

March 6 Mars

Women's Union Night

Five Feminist Minutes; Killing Us Softly; Still Killing Us Softly. Three films about the struggle of women to overcome androcentric society. Free. McGill Film Society, Leacock 132.

Native Women

Alanis Obomsawin is a film maker, singer, and activist. She will speak on various issues concerning Native Women. Free! Social Concerns Committee. 19h30, Unitarian Church of Montreal, 3415 Simpson (at Sherbrooke St. W.)

CRSG

Women and Reproductive Choices is Wednesday's dialogue-starter at CRSG.

March 7 Mars

Maison Ouvert/Open House

Videos, jeus, affiches, et toutes sortes d''activites. If possible, please register in advance by calling 355-4529. Centre-Info-Femmes Inc. 10h00 a 19h00, 8446 rue Hocheloga.

Parfums d'Immigrante

Exposition de photos des femmes d'ailleurs. Inaugration et lancement. This exposition of photos of immigrant women is a vernissage and book launching for *A la recherche de l'equalitie*. Collectif des femmes immigrantes au Quebec, 17h00, Maison Culture Maisonneuve, 4120 Ontario est, 279-4246

The Anti-War Almost Women's Day Benefit Acoustic Cabaret

13 performers with 6 acts. $4.00 requested donation. CKUT, Women's Programming, 398-6787, 19h00. La Librairie Alternative, 2053 Blvd St.Laurent. 2nd floor.

Montreal Film Premiere

Playing For Keeps: A film About Teenage Mothers is the third in a series about women and poverty. Directed by Lyn Wright. Informal discussion to follow. Free. NFB 283-4755 and Concordia Women's Centre, 848-7431, 19h00. Concordia Hall Building, 1455 de Maisonneuve, room H-110

CRSG

The discussion continues with *Women and Prostitution*. 88.9 CF Cable FM

March 8 Mars

What I See is Different

Performance to celebrate Women's Day and Women'Differences. Free. McGill Centre for Teaching and Reseaarch on Women, 398-3911, 17h00, McGill, 3487 Peel St., 2nd floor.

Rire et Solidarite

Les 8 marsiennes presentent une soiree du theatre/spectacle a l'UQAM. Pour rensignements, 987-7042

Choeur Maha

First concert by this all-women's choir under the direction of Kathy Kennedy. The performance ranges from gospel to African music and video pieces will also be shown. Free. OBORO Gallery's Women's Ensemble, 499-1079, 20h00, Studio LALALA, 3981 Blvd St. Laurent, 3rd floor.

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PHOTO BY GUY DUBOIS

Pierrette Robitaille et Denis Bouchard dans *La Farce de l'Age*.

KATE MITCHELL

Ondes de choc

par Élie Castiel

Le décor de Guy Neveu dans *La Farce de l'âge* est celui de la grande ville, paysage urbain, artificiel, pollué par endroits, comme l'est, en quelque sorte, la vie des représentants de la génération "33-45 ans".

Deux comédiennes (Suzanne Champagne et Pierrette Robitaille) et deux comédiens (Rémy Girard et Denis Bouchard) se prêtent aux nombreuses bifurcations d'un texte entre deux âges de la vie où l'on doit faire "son" bilan.

Trentre-trois ou quarante-cinq ans, des moitiés de vie selon ce qu'il reste d'années à vivre. Si les auteur(es) nous proposent une version (lire "vision") comique de cette génération, il n'est pas difficile, par contre, d'y déceler les amertumes, les petits drames quotidiens, les fausses piste sécurisantes et les multiples prises de conscience "thérapeutiques". Un programme ambitieux.

Mais il manque quelque chose au texte: aller plus loin dans le propos, chercher les petites bêtes noires de chaque personnage, les mettre (à nu) face aux spectateurs, ne pas prendre ces derniers pour des proies faciles.

L'humour n'est pas toujours fonctionnel, il est plutôt trop facile et "indélicat" parfois, surtout dans la première partie. Quelques bons tableaux s'insèrent toutefois dans un ensemble frelaté de gags éculés, de mots "irrecherchés", et de manque d'inspiration. Ça se voit, la mise en "écriture" a été un peu trop rapide.

La mise en scène de Normand Chouinard embrasse le texte des auteur(es), déviante parfois, incertaine, et tout d'un coup, à la deuxième partie, une reprise de contrôle et un ajustement aux situations.

C'est la radio qui devient le porte-parole de cette génération perdue. Comme un 33 tours à deux faces, chaque plage déploie un épisode marquant, une solitude ou un manque d'amour.

On retiendra surtout "la fête à Nicole", "sur le divan", et "la famille funky". Pour l'interprétation, tous et toutes se donnent à coeur joie. C'est, après tout, de leur texte qu'il s'agit. On soulignera aussi la participation "musicale" de Gerry Leduc, détonante.

La Farce de l'âge n'est pas une farce, c'est un portrait dont les visages sont ceux d'une génération qui n'a pas trouvé le véritable sens de l'existence. Une génération qui ressemble à tant d'autres. Humaine, trop humaine, en fin de compte. Et le spectacle se termine sur une note joyeuse. Comme l'espoir de se "redécouvrir".

La Farce de l'âge, jusqu'au 23 mars au Théâtre du Rideau Vert (totalement rénové), du mardi au vendredi à 20h00, le samedi à 16h00 et à 21h00, le dimanche à 15h00. Réservations: 844-1793. Durée du spectacle: 2h40, avec entracte.

PAT! JUDY! HOW'S IT GOING?
PETER! LONG TIME NO SEE! HOWS YASMINE?
GREAT!
WOW! LOOKIT THAT! WHAT DID YOU DO TO YOUR ARM, JUDY?
OH, AH... JUST A LITTLE...
SKIING ACCIDENT!
GOD! JUDY, NOT ANOTHER ONE! YOU HAVE THE WORST LUCK! ANYWAY, I GOTTA GO... TAKE CARE, EH.
Deborah Carruthers
Charles Altman

Battered but not broken

Women breaking

by Josey Vogels

Anna has a false plate in her mouth replacing the teeth her husband knocked out when they were still together.

Five years ago, after twelve years of violent and regular beatings from him, she finally got herself and her two children out.

Pina left her situation a year ago. Her husband wasn't beating her up, although he did slap her a few times and tried to strangle her. But she says the emotional and verbal abuse she endured for seven years was just as brutal.

In Canada, one in 10 women are victims of conjugal violence. Between January and October of last year, 31 women and children in Quebec were killed by their husbands or partners.

According to a federal government report on family violence, conjugal violence accounts for 60 per cent of female homicides across Canada.

Both Anna and Pina managed to get out safely with their children and are now making it on their own. But while bruises and broken bones may heal, the deep emotional and psychological scars remain.

"Sometimes I feel like I just want to go to sleep and not get up anymore," says Anna, who came here from Spain 18 years ago. "I cry a lot."

She also suffers from problems with her heart and nerves. A study last month by the Department of Community Health in Rimouski — the first of its kind in Canada — revealed that victims of conjugal violence suffered four times as many health problems as other women. The study did follow-ups on 110 women from battered women's shelters across eastern Quebec.

They compared the findings to 110 other women of the same socio-economic background who had not suffered violence. The battered women suffered four times more from such things as mental problems, arthritis, headaches and digestive problems.

Anna talks quickly and nervously as we all sit around the kitchen table in her apartment. The apartment itself is meticulously neat. The frequently-used cigarette rolling machine is perfectly laid out on the table with tobacco, lighter and ashtray.

Sometimes I feel like I just want to go to sleep and not get up anymore.

"I have to have everything in order, my house, my kids, my schoolwork," says Pina. "If one thing gets out of control I'm afraid everything will get out of control and I panic."

Anna's 11-year-old son and seven-year-old daughter are sitting quietly in the next room watching Saturday morning cartoons. They come into the kitchen for snacks or questions for their mom. It's obvious by their indifference that they're used to hearing their mother talk about all she's been through.

Anna talks about one time when she was three months pregnant and her husband beat her up so badly she was knocked to the floor. He revived her by throwing water on her and then continued to beat her.

"This is all recorded in my head," she says. "How can I erase that? ... I can't. "The only way to erase things is to have someone come and love you enough to do it for you."

But Anna isn't very optimistic.

"Who wants to come and take care of an old lady like me and two children," says the 37-year-old woman.

"This is the reality," she says, "I cannot live in a dream any more. All the dreams went away along time ago."

Although she has started a new life, Anna isn't sure she'll ever be able to start a new life with a man. "I don't want to go through hell again," she says, "and I don't want to put the children through it again either."

These women may have survived the huge changes in their lives, but coping with the loneliness is still difficult.

"In the end, once you get back on your feet, you have a place to live, food on the table and shoes for your kids, it's just you, alone," saysAnna.

Pina is 26 and, likeAnna, wonders if she'll ever be able to trust men again.

"I've tried to have relationships, if you can call them that, but none of them last more than a week," she says. "It's okay at first but as soon as they try to put their arm around me or hold my hand, I get completely disgusted."

Anna says she can't have a relationship without getting scared and defensive.

"Sometimes I go on the metro and my tears just come, just to see people in love," she says. "I see married couples and husbands holding their baby. My husband never held my children."

These feelings of isolation and loneliness are suffered by all victims of conjugal violence, according to Elizabeth Harper, who sits on the executive of the Regroupement Provincial des Maisons D'hebergement et de

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cycle of male domestic violence

transition pour femmes victimes de violence conjugale, a coalition of 46 battered women's shelters in Quebec. Harper also worked for seven years counselling battered women.

"The transition is very difficult for these women," she says. "Most are faced with a new life as a single mother on welfare and must struggle with feelings of isolation, anxiety and depression."

Harper says many women live on the run, moving constantly in order to keep their addresses confidential for fear that their former partners will find them.

They often have to isolate themselves from former friends who might still have contact with these men.

Other women have compromised their peace of mind for the sake of their children. Anna's ex-husband spends every Saturday with their 11-year-old son and seven-year-old daughter.

While Anna appreciates the time to herself, it also makes her nervous.

"I'm scared one day he'll take them away," she says. Her son often comes home angry at her and full of questions from his father about who she's been spending time with or if anyone has slept over.

Pina still receives threatening calls from her husband. He once told her he'd kill her if he saw her with another man.

Threats like this have made these women even more determined to make it on their own. But it isn't easy.

Pina is studying to become a nurse's assistant and supports her two boys, three and five years old, on welfare.

"Between daycare, rent, and groceries there nothing left over," she says. "I can't wait to finish school so I can get off welfare."

Anna gained the skills to work as a handywoman at a battered women's shelter through an electronics course she took at the YWCA. The job is subsidized by the provincial government.

Both women have seen the effects of violence on their children. Anna says it took a long time to overcome the emotional problems her son suffered.

"He was very confused and angry and first and treated me very badly," she says.

Pina says her older boy was very withdrawn at first.

"When we got to the shelter he wouldn't talk to the other kids," she says. "He would just sit in the corner and watch them play."

These women have seen first hand how ignorant people can be about conjugal violence. Pina says people sometimes ask her why she marrried her husband in the first place.

"I was 19 when I met him," she says. "He was the first man to show interest or care. He made so many promises."

I 've tried to have relationships ... It's okay at first but as soon as they try to put their arm around me or hold my hand, I get completely disgusted.

Anna also gets upset when people ask her why she didn't leave earlier.

"I tried for 10 years to get out. I didn't know about shelters or welfare,'' she says. "I didn't have any family here and I didn't know where to go."

Harper says the situation is compounded for immigrant women.

"These women may be unfamiliar in a new country, may not have the language and may come from cultures with different attitudes about relationships between husband and wife," Harper says.

Next to the women themselves, shelters for battered women carry the biggest burden in dealing with conjugal violence.

While the government has stated its commitment to dealing with the problem and public awareness is increasing, Harper says the situation for the shelters has deteriorated in the last 10 years.

"Workers in the shelters make an average of $18,000 a year and do the job of three people. This means there is a very high burn-out factor."

Harper says people are leaving faster and it is very difficult to find people with the kind of dedication needed for this kind of wcrk.

"When you finally get up the courage to leave you need something good, who really cares and is not just doing a job." says Anna.

About 110,000 women visit shelters every year for information, counselling anda place to stay. The shelters provide food, lodging and health care for women forced to leave violent situations. The help usually lasts for up to six weeks, more if needed. Shelters also provide follow-up services and a 24-hour crisis line.

Right now, shelters are turning away one in three women. "We try to refer them elsewhere, like out of town shelters but sometimes they don't get there," Harper says. "Often they end up back in their violent situation."

The government recently promised $136 million over the next four years to deal with "family violence."

"Part of this will go towards building over 400 new shelters units, some of which have already been started."

Harper says the problem is that they are not providing money for the infrastructure of these shelters.

"There is no more money for staff and day-to-day operations and the recent budget cut transfer payments to provinces so the money is not likely to come form there."

According to Harper, severe problems with underfunding make it nearly impossible to deal with the underlying issues of conjugal violence.

"Public educaton and prevention go by the wayside just trying to deal with day to day pressures of running the shelters," she says.

The coalition, which has existed since 1979 works a a pressure group, and has public education and prevention as its objectives but again, funding is a serious problem.

Harper says the study done in Rimouski might provide some hope. The provincial treasury board requested a copy of it and Harper hopes it will influence them when they announce their funding for shelters next month.

Both Anna nd Pina say the shelters have been a big help, but it's still not enough.

"The shelters do their best but but nobody can fix it," says Anna. "They have a 24-hour service but you need more... someone to hold you and make you pass through the hardest moments."

Some facts about conjugal violence

- **One in ten women in Canada are battered.**
- **Two out of every five homicides involve family violence.**
- **Violence against women will occur once during 2/3 of all marriages.**
- **25% of all women will be severely beaten during the course of their marriage**

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Centre for Incest Healing
747-9044

Rape Incest Anonymous
745-2413

Adult Survivors of Incest
694-9622

continued from page 17

Rebel With A Cause
Feminist comedy and music. Celebrate IWD and support an AIDS Hospice opening April '91 for women and children. Cost $6.00. Contact Olympia or Sue, 843-5612 or 270-0025, 20h30, Reggies' Pub, Concordia Hall Building, 1455 de Maisonneuve West.

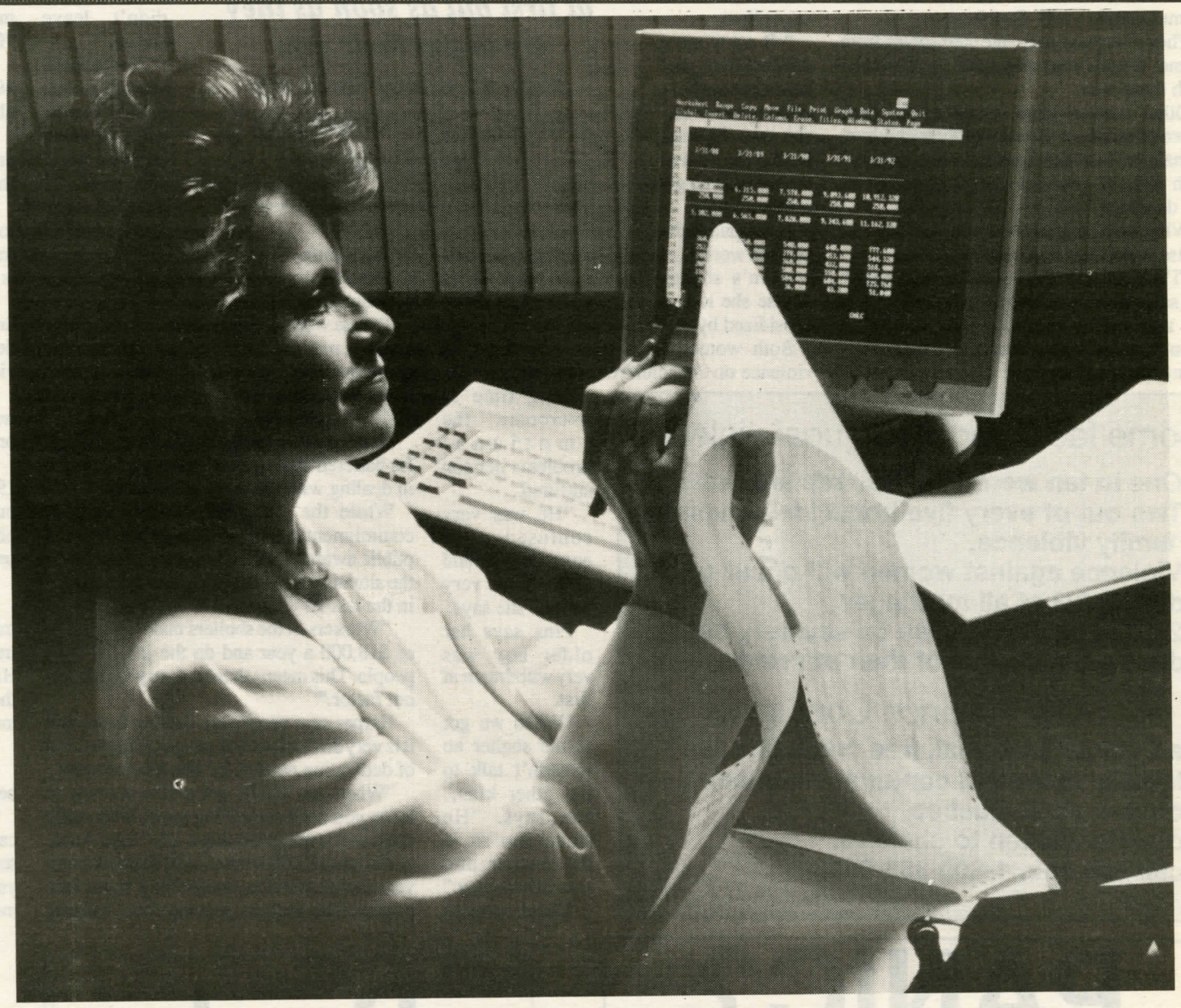
Transformative Theatre
Women's Performance in Pieces Five pieces of Transformative Theatre workshop by women using storytelling, improvisation, movement, and the visual arts. $6. Playwrights' Workshop Montreal, 843-3685. 20h00, Strathearn Centre, 3680 Jeanne Mance.

CRSG
CRSG wraps up Women's Week programming with *Women and Human Rights*. 88.9 CF Cable FM.

Women in sports

continued from page 14

distance events, women's performances are "catching up" to men's perfromances; we are "closing the gap." Again, the masculinist "standard" is not questioned; it is merely reinforced in our emphasis on comparing ourselves to it and our efforts to attain it. Only when the "standard" is questioned and we refuse to engage in its maintenance can we envision truly conter-hegemonic practices. In this way, women's accomplishments can be viewed as intrinsically valuable, in and of themselves, without the need for comparison. Such is the case in feminist redefinition/transformation of sport which is occuring primarily in women's team sports "reality" conter to the masculinist construct of sport. This includes an ethos of sport whereby, among other things, cooperation exists alongside competition, there is emphasis on process rather than outcome, and there is focus on skill development for its own sake as oppsed to skill development in order to win. Rather than focusing on comparison, these feminists are creating alternatives.



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Literary Links

Breaking into the "Boys Club"

by Jeannette Alejos

Carol Davison combines humour and women's issues to create empowering feminist poetry.

Davison, a part-time English teacher at Concordia, describes her poetry as being "along feminist lines."

But she said her approach is different to what she called aggressive feminist poetry.

"I believe in humour. If you're too serious people are not going to pay attention to you, I can take women's issues and make fun of the patriarch in a different way."

Davison said she mourns the voices of women she believes have not been heard throughout history. "I can't speak for women of color, lesbians, native women, etc., but I consider them in my writing."

Davison, whose poetry has been published in *The Pillar* and *Critical Mass* (Nova Scotia), said she started writing for herself and for friends, but she now wants a larger audience.

She said it is harder for women to break into the Canadian literary scene, calling Montreal's literary community "a boy's club."

"I recently heard of a male editor publishing a Montreal anthology of poetry that included predominantly male poets. This editor is known to be sexist."

But Davison said there are other causes for the hardships new poets and writers go through.

"Quebec's English literary scene has been greatly empoverished. It lacks funding; and it doesn't have a large audience. A lot of people have moved to Toronto because of Quebec's possible separation. There are few venues for new poets."

She added that the established Canadian literary scene is exclusive and tends to reject new writers and poets because it is interested in forging an established national literature.

"This is 1991 and we're still talking about Margaret Atwood. She has been overrated. We hold on and cling to Leonard Cohen. The Canadian literary scene wants to take hold of writers —grab them — just in order to build a nationality."

Arkitecture

Before the deluge surged and swelled
and clapped its belly onto their universe,
she built diligently
with the moon as her overseer
against the undoing.

Month followed month
of estimated escape;
sacrificed fleshy fingers
for hammer and nail.
Fitted plank upon plank .
Pitted element against element
Until finally the ark.

Then the tumble
of rum-blind thunder
rolled under rains.
Rhytmic refrains arose
as he refused rescue.

Day after day now
she longs for delivering dove
and dreams of endless deserts.

Out here
She longs for delivering dove
and dreams of endless deserts.

Out here
he washes over her
and there is too much drowning.

Indeed, she is the sea itself
trapped as a conch shell
in ocean echo.

With the word
she must drag the water
in the beginning.

- Carol Margaret Davison

My Husband's wife

This one failed me
Damn her, I beat her enough
She is still stubborn, damn her,
My illusions in my youth,
Were of a perfect wife on a pedestral
A goddess, a virgin. A love so pure
And true. Only mine, only me she adored
No mother, father, sisters, brother
Girlfriend, children, daughters, sons.
Grandmothers, counselors, Shelters.

Only me she listened to
I want to put her near my heart
Under my arm, close to me,
She will be my little bird, all mine
To protect her

One with me
She will be my twin
My shadow
With no brain of her own
I will be her master
The stupid bitch

- ILona Di Sclafani

Just Desserts: Before and After

Some body always plays tricks.
It grows during snow, rain, hail or heat,
as fastidious as your mailman
and the bills that get there
even during a postal crisis.
There is always some body
growing.
Take my body
please...
pleases rarely
or either the mirror is faulty
or my eyes;
although they grow too
when desserts are mentioned.
Abstain from desserts,
deserts and the lack of food,
just water...
yet it grows on water
and crackers,
and sherbet,
and dumplings,
and especially lemon meringue pie.

Take my motto
please...
"it's always profane to abstain."
And life...
well it just isn't right
without a fork and a knife,
and apple pie,
and the boy next door
who won't come near
because close is out
due to jelly belly.

Take my magazines
please...
they eat me.
Full of before and afters,
the cost of which
never ensures calories lost
--of which I'm in definite need.
I eat before
and I eat after...
I love to feed.
Perhaps it's greed,
but nevertheless
it's my guess
that they strap those women in
with girdles and pins--
Mercy, it's a sin.
I don't even fit a seatbelt anymore.

Take my ideas
please...
for it may be suicidal
but at least it's by my own hand
and spoon,
nd pizza cutter,
nd spatula,
nd fondue fork.
Well, maybe I'm obsessed
yet at least I'm not depressed
by all these images.
At least I'm not strapped in...
they can bury me in a piano case
for all I care.
That is--if they have my size.

Take my fantasy
please...
I'm in heaven
where I get seven
servings of everything I love.
Up here in paradise
I'm some body,
and Christ, do I eat my meat...
as if it's the last available.*
I didn't die earl;y.
God no, I lived to be
three hundred and thirty...
pounds that is;
and when I deal
with my meals
and my female friends
at our last supper,
we realize the lies
and despise the images
that strapped us in.

At least here we get
our just desserts--
both before and after
that special grace
addressed to our once-misplaced
mother who art comfortably
in heaven-kitchen.

Carol Margaret Davison

*(With apologies to Carol J. Adams, Feminist-Vegetarian)

writer's block

Wednesday, March 6
Writers Paddy Webb and David Solway read in the Double Hook Bookstore, 1235a Greene Ave., Westmount. 8pm. FREE. Info: 932-5093.

Monday, March 9
The National Film Board presents the first Montreal screening of *Still Waters: The Poetry of P.K. Page*, with director Don Winkler in attendance. 7pm, Room 132, Leacock Bldg, McGill U. FREE.

Tuesday, March 12
Saskatoon poet Tim Lilburn reads his work in Room 308, Norris Bldg, 1435 Drummond, Concordia U. 8:15pm. FREE.

Friday and Saturday, March 8-9
Playwrights' Workshop presents "Women's Performance in Pieces: An Evening of Transformative Theatre" (five works-in-progress by women); 8:30pm, 3680 Jeanne Mance. Info: 843-3685.

writer's block

Dykes

continued from page 11

dykes together in the same boat, without considering these economic, social and political differences. One day I'd like to see a "Lesbian and Women Issue" of the Link, instead of the annual "Lesbian and Gay" one. Or better yet, how about an independant "Lesbian Issue," where women can contribute in solidarity with dykes?

The truth is that even within the feminist movement, lesbians have been at odds with lesbophobic straight girls. Their heterosexism is just as draining to lesbian energy, as is the sexism within the gay liberation movement. Divisions along gender lines are never as cut and dry as they seem. Multiple oppressions have taught lesbians to make our alliances and form our coalitions however we can. Many dykes of colour prefer to work with other women or men of colour rather than have to deal with the racism of whites. Because of anti-semitism, Jewish lesbians may never feel as safe amongst non-Jewish dykes as they do with other Jewish women. Similarly, lesbians and gays with disabilities may find they have much more in common with both queers and disabled persons than they have differences.

In other circumstances as well, kykes have allied and continue to ally ourselves with gay men. Certainly S/M dykes have felt more welcomed moving in gay circles than amongst lesbians or feminists. The sexist conditioning that makes females generally more conservative and subtle about our sexuality than men, has served to create a tense environment for any sex radical in the lesbian communities. Gay-girl sluts could rarely walk into a women-only bar wearing seductive and revealing clothing without catching the condescending glares from women around them. Mixed lesbian and gay bars often provide a sexual freedom that does not yet exist in most women's bars.

Nevertheless, the sexist oppression of last summer's coalition work with gay men, as well as their chauvinist behaviour in other fag and dyke organizations, has left militant lesbian activists with bitter and repulsive memories. When March 19 rolls around, several lesbians will hesitate to join ranks with the boys in commemorating and protesting the homophobic murder of Joe Rose, as we have in the past. After all, if Joe had been a "Josephine," we would probably not have the same support from the gay male community. At some point, fighting sexism means removing ourselves from situations where we must argue with, criticize, or otherwise educate men about their sexism. It means maintaining self-respect.

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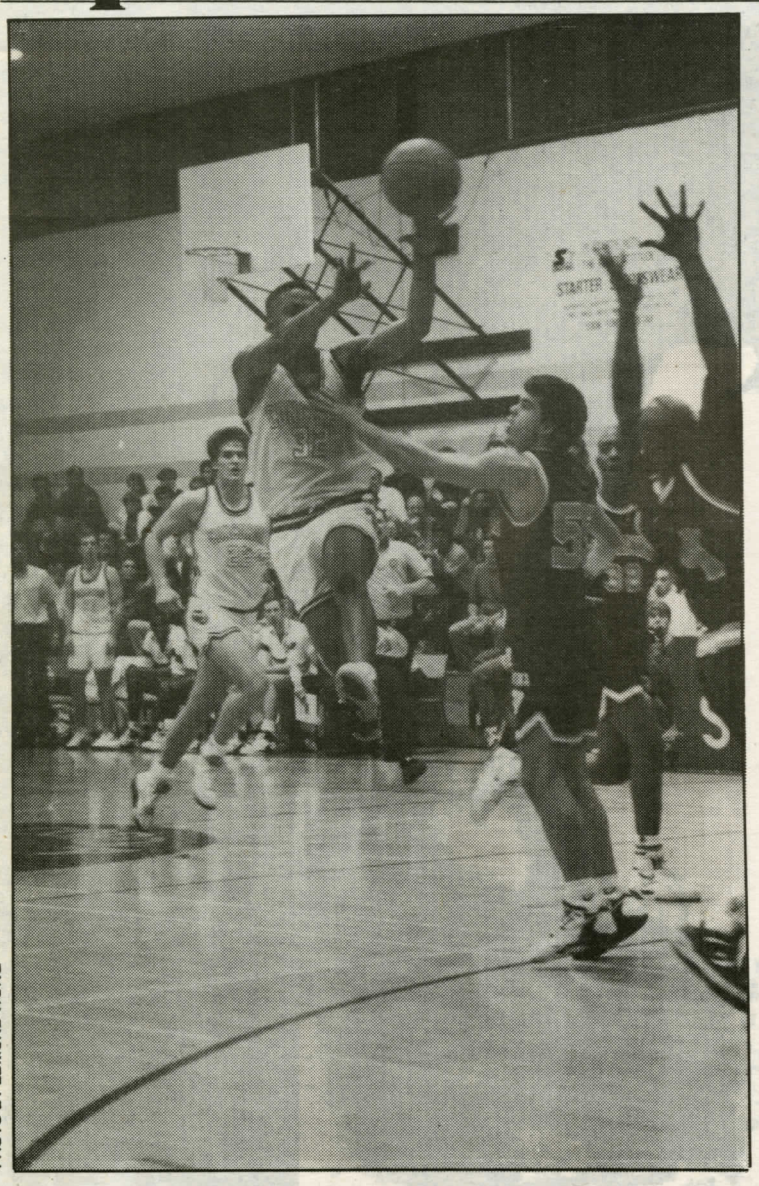


PHOTO BY EDMUND WONG

Robert Ferguson flies through the air with the greatest of ease. The Stingers beat Ottawa and Bishop's this weekend, giving them a shot at defending their national crown.

Concordia wins east regional over Bishop's

Champs to defend title

by Paul Graif

The Bishop's basketball program will have to wait until next year after coach Eddie Pomykala's Gaiters wilted and died in the Ontario University Athletic Association final Sunday at the Loyola Gym.

The Concordia Stingers looked as though they were being coached by General Schwarzkopf and not John Dore, bombing Bishop's 97-68, securing a spot in the national championships in Halifax, March 15-17.

The Stingers, who led 44-33 at the half, got a big boost from super substitute Ernie Rosa, who came off the bench and contributed 12 points and six rebounds.

Rosa wouldn't give up his role of chief bench warmer for anything.

"I'd rather do this than start," said Rosa. "When the chips are down I've proved I could do it a number of times."

Concordia's leading player was once again team captain Nick Arvanitis, who scored 21 points and pulled down seven rebounds. Nick led the team in both categories, earning him a first-team league all-star.

Swingman Mike Cohee was also selected to the all-star team for the second year in a row. Both players are in their final year at Concordia. Head coach John Dore was named coach of the year.

Dore beamed after the game, "The highway to Halifax begins today."

Dore was thrilled with his team's performance, but upset that second-year guard Robert Ferguson was left off of the all- star team.

"Ferguson is one of the best defenders in the country," said Dore. "I don't know what the voters were thinking about."

Ferguson has emerged as the team's starting point guard this season, a role he is unaccustomed to, yet he has shined; He scored 11 points Sunday and had four assists and four rebounds against Bishop's Solid numbers from a point guard.

Pomykala, while impressed with Concordia, was unhappy with his team's showing.

"Concordia made the best of every opportunity," Pomykala said. "We were not sure (of ourselves). We need people to grow up a little more on this team."

Bishop's had nowhere to turn on this day.

"It was an avalanche in both directions," Pomykala said. "Nothing we did today worked well."

Concordia beat the Ottawa Gee Gee's Friday night at home in the OUAA semi-finals, 86-73 in a nail bitter. The Stingers only locked up the win with five minutes to play.

Rookie Emerson Thomas had a big game, accumulating 15 points and 10 rebounds. Arvanitis scored a team-high 17 points, while center Dino Perin collected 12 boards and 16 points on a perfect 7 of 7 shooting from the floor.

The Stingers take on Laurentian at Loyola 7:30 Wednesday night for the right to play the University of Western Ontario for the Wilson Cup and basketball supremacy in the OUAA. Laurentian beat Toronto 77-62 to assure themselves a berth in Halifax.

Concordia is planning to send a bus of fans to Halifax to cheer on the defending national champions. Anyone interested in going can contact Doug at 482-7768, leave a message.

Men lose in two straight games

Stingers sunk by Blues

by Ron Rogers

There's a saying in sports that the sun doesn't shine on the same dog's ass every day.

For the Concordia men's hockey team, a team picked by the Hockey News to finish seventh in their division, there were clear skies for many days this season. With a mish-mash of inexperienced first and second year players and a few veterans, the Stingers surprised the skeptics by finishing second in their division, behind only the awesome Trois Rivières Patriotes.

The team lost only two games at home this season, posting an impressive 9-3 mark after Christmas. Coach Yves Beaucage was named coach of the year in the Ontario University Athletic Association (O.U.A.A.) and netminder Bobby Desjardins was named East Division M.V.P.

By playoff time things seemed sunny and bright. Then the clouds rolled in.

The Stingers, by way of their second place finish, received a bye through the first playoff round. University of Toronto defeated Ottawa in a sudden-death quarter final game to set up a best-of-three division semi-final between U of T and Concordia which began Thursday night in Toronto.

The Stingers came out on the short end of a 2-1 loss in overtime in the first game. Richard Ayotte scored Concordia's lone goal, while goaltender Desjardins had another strong game.

This set up a crucial game Sunday afternoon at Loyola Athletic Complex. While the skies spat rain outside the arena, they poured heavily on the Stingers, who dropped a hard-fought 7-6 decision, losing the series 2-0.

Mark Davidson led the way for Concordia with two goals and two assists, while Richard Ayotte contributed a goal and three assists and Stephan Therrien a goal and two assists. Concordia's other goal came via a solid end-to-end rush by E.J. Janiszewski. Dean Haig impressed for Toronto with a goal and three assists. Chris Depiero added two goals, including the overtime winner.

The game was a see-saw battle from beginning to end. Concordia gained some momentum after Davidson scored his second goal on a fine solo rush to put Concordia up 6-5. But Toronto tied it after a goal mouth scramble with 1:38 left, then won it at 2:17 of O.T.

Considering that Concordia and Toronto are two of the best defensive clubs in their division, the 13 goals were something of a surprise.

"You can't give up seven goals and expect to win a playoff game," assistant coach Blake Hambleton said.

Coach Beaucage said it came down to a lack of experience with the Stingers in their playoff loss.

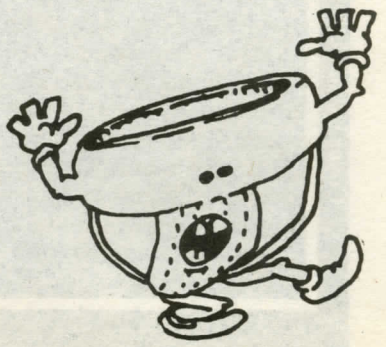
"U. of T. is a good team with a lot of experienced players. We had a lack of experience, and that was probably the difference."

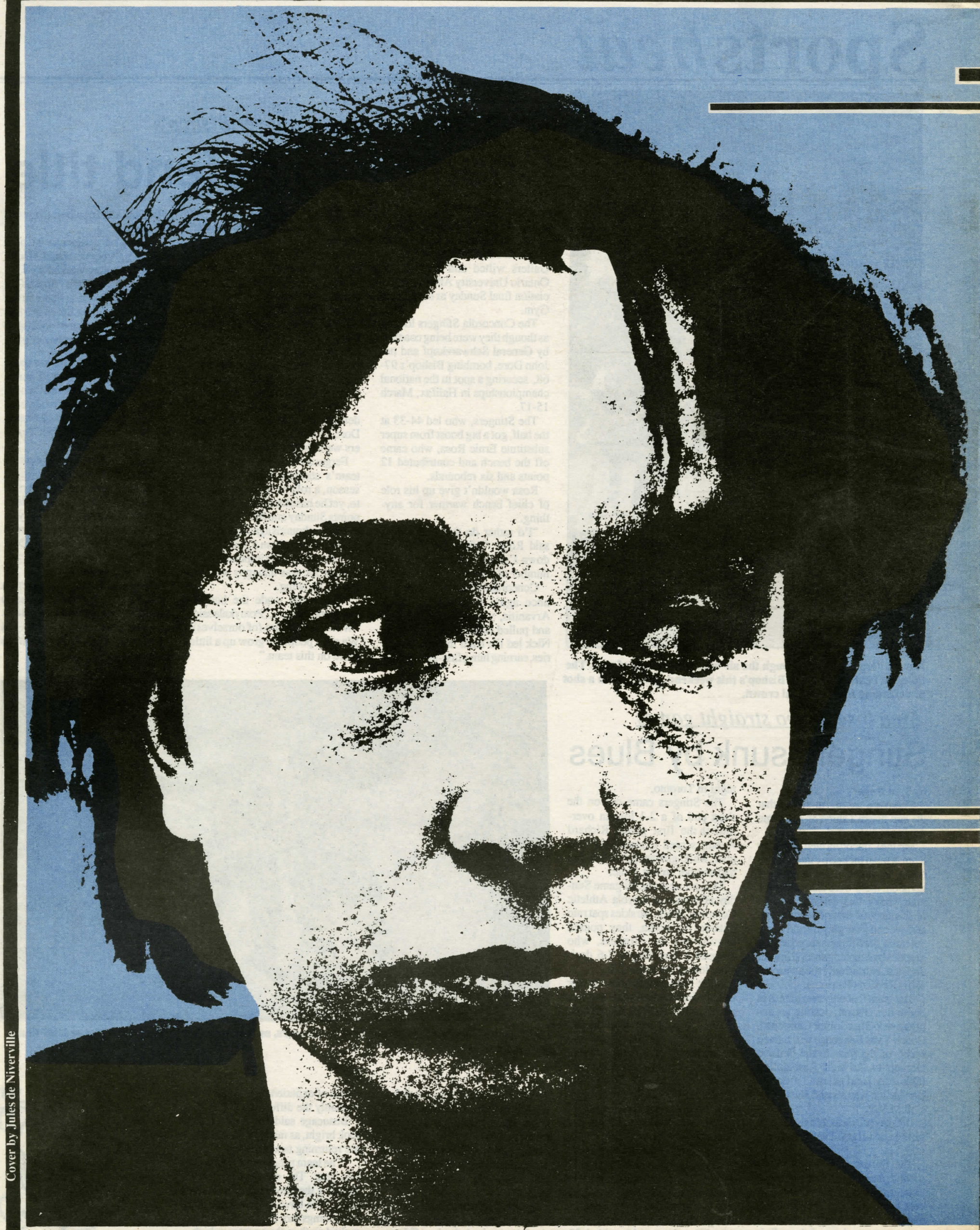
Beaucage said the future does look bright, as many of his players are returning next season.

"The team progressed very well this year. The coaches are very proud of the players.", said Beaucage. "We have to remember the good things, not the bad. We were ranked sixth in the country, which is good considering we were picked to finish so low."

PHOTO BY JOESEPH WONG

The Toronto Varsity Blues outmuscled the Stingers, as they won their best of three league semi-final, two games to one.





Cover by Jules de Niverville

INTERNATIONAL WOMEN'S WEEK March 1-10, 1991